The LUTHERAN

THE LORD LIVES

"Blessed are they that have not seen and yet have believed"

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Something New for Easter

ONE DAY which was warm with sunshine and the promise of spring, I stood at the front gate watching the children of the neighborhood roller-skating and enjoying the fine day. A little girl of nine ran up to me, asking,

"Have you anything new for Easter?"

"If you mean, have I anything new to wear, the answer is 'No,' " I said, smiling at her earnestness.

She ran on about her play, calling back to me,

"I haven't anything either, except new shoes."

After she had gone, I stood musing. Have I anything new? I wondered. Have I new sources of strength, patience, kindness? New capacity for understanding the problems of others? New awareness of my own faults and weaknesses? New resolve to overcome them? Have I a newer, deeper appreciation of the love of God, who allowed his only Son to undergo the condemnation and shame of death on the cross that all men might gain redemption?

I thought over the year past, with its difficulties and problems, and realized that through my own strength and wisdom I could never have overcome them. I recalled various times I had been made capable of seeing both sides when misunderstandings arose. Many, many times the realization had come to me how much comfort there is in complete trust in God.

After reflecting on all these things, I decided I do have something new for Easter—A new devotion to the work of the Kingdom . . . a deeper faith in God . . . a determination to live in closer communion with him.

Yes, I have something new for Easter.

MABEL KEMP GIRE

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THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 9

Washington - - - - - - - - - - - - - - - - - 11

We Rise with Christ - - - - - - - - By T. A. Kantonen 12
This is the Gospel of Easter

Be Not Afraid - - - - - - - - - - By Mrs. John F. Stone 13
An Easter experience

The Soul has Eyes - - - - - - - - - By C. Franklin Koch 14
Helen Keller walks in a pathway of light

WE GET LETTERS FROM GOD - - - - - By Joseph B. Mohr 16
Knowledge of our Father comes through his written word

A BISHOP REPORTS - - - - - - - By Stewart W. Herman 18
Otto Dibelius told Germans about America

Luther Used Rough Language - - - By Theodore G. Tappert 21
With characteristic violence he wrote about the Jews

SAM'S ANSWERS WERE HIS OWN - - By Charles Krauth Fegley 24
His grammar was poor, but he expressed his faith clearly

Away With Formalism - - - - - - - - By Amos John Traver 26
"Know the Bible" Series on the Gospel Accordin gto Mark

The Lathrop Family - - - - - - - - By Margaret A. J. Irvin 28

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 30

Books - - - - - - - - - - - - - - - - - - - 31

Across the Desk - - - - - - - - - By Nathan R. Melhorn 33

News of the Churches:

Africa—35; Illinois: Chicago—36; Kentucky-Tennessee—38;
Maryland: Hagerstown—39; New York: Long Island—41;
Pennsylvania: Allentown—44; Pottsville—45; York—47

Campus - - - - - - - - - - - - - - - - - - 40

In Conclusion - - - - - - - - - - - - - - - - 50

Next Week: BEAUTY AND THE BROOK - - By Eugenia Gerlach Stein

THE CHURCH IN THE NEWS

How high is the wall?

It wasn't necessary for the U.S. Supreme Court to reach a decision about every kind of "released time" class. It was ruling only on the classes held in Champaign, Ill., where teachers provided by churches give religious instruction in public school buildings during school hours. Such classes are illegal, the court said on March 8.

"Religious teachers, employed by private religious groups, were permitted to come weekly into the school buildings during the regular hours set apart for secular teaching, and then and there for a period of thirty minutes substitute their religious teaching for the secular education provided under the compulsory education law," said the court in its majority opinion.

"Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they attend the religious classes," the court said. "This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment."

The court was trying to build up the wall separating church and state, explained Mr. Justice Frankfurter. The court did not say just how high it thinks the wall ought to be. Later on it might have to decide (1) whether public schools can release pupils during school hours to go to churches for religious teaching, (2) whether public schools can employ teachers to give religious instruction as part of their regular curriculum, and, perhaps, (3) whether it is legal to teach in public schools that there is a God.

Class dismissed

On March 1 there were 800,000 public-school children in the U.S. receiving religious instruction in "released-time" periods in school buildings. Last week the classes began to break up. Rockville and Gaitherburg schools in Maryland were among the first to suspend theirs.

Released-time classes outside public-school buildings would be the next target. There are 1,200,000 pupils in such classes. Joseph Lewis, president of the Freethinkers of America, said he would start legal action to force New York City schools to give up classes now enrolling 111,638 pupils.

It was Mrs. Vashti McCollum, daughter of the president of the Freethinkers Society of Rochester, N. Y., who brought the Champaign case to the Supreme Court. She wanted the court not only to kill the released-time plan "but also ban every form of teaching which suggests or recognizes that there is a God," stated Mr. Justice Jackson in an opinion on the Champaign case.

First court test on released-time would probably come in Northampton County, Pennsylvania, where a hearing was scheduled this week.

Eight to one

Of the nine Supreme Court justices, only Mr. Justice Reed dissented from the decision against the Champaign school board. Majority and minority opinions, more than 10,000 words in length, were made public March 8.

Mr. Justice Black presented the majority opinion. It argued that religion classes in the Champaign schools are a violation of Amendments 1 and 14 of the U.S. Constitution. These forbid the establishment of a state church by the Congress (Amendment 1) or by state legislatures (Amendment 14).

The released-time plan in Illinois "affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through use of the state's compulsory public school machinery. This is not separation of Church and State," declared the court.

Mr. Justice Jackson, who sided with the majority, was not 100 per cent sure the Supreme Court should make decisions on matters such as released-time classes. He wrote an opinion of his own, warning against "the kind of local controversy we will be required to arbitrate if we do not place appropriate limitations on our decision."

He said he doubted "whether it is possible, even if desirable . . . completely to isolate and cast out of secular education all that some people may reasonably regard as religious instruction. . . . Certainly a course in English literature that omitted the Bible and other powerful uses of our mother tongue for religious ends would be pretty barren. . . .

"The fact is that, for good or for ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences, derived from paganism, Judaism, Christianity—both Catholic and Protestant. . . ."

For the court to decide what school boards may permit would be "to induce us to accept the role of a super board of education for every school district in the nation," said Mr. Justice Jackson.

Classes outside school

Clew to what the Supreme Court may decide about released-time classes in religion held outside school buildings was in the lengthy opinion presented by Mr. Justice Frankfurter.

There are "different forms which 'released time' has taken during more than 30 years of growth," he said. Some, such as the Champaign plan, "could not withstand the test of the Constitution; others may be found unexceptional," he said.

He reviewed the history of released-time plans, crediting a Lutheran pastor in New York City, Dr. George U. Wenner, with being the first to initiate the weekday church school idea (in 1905).

"It is only when challenge is made to the share that the public schools have in the execution of a particular 'released-time' program that close judicial scrutiny is demanded of the exact relation between the religious instruction and the public educational system in the specific situation before the Court," he said. The Constitution has nothing to say about released-time "as a generalized conception, undefined by differentiating particularities. . . .

"The Champaign arrangement . . . presents powerful elements of inherent pressure by the school system in the interest of religious sects. The fact that this power has not been used to discriminate is beside the point. . . . Separation means separation, nothing less."

Minority of one

"I find it difficult to extract from the opinions any conclusion as to what it is in the Champaign plan that is unconstitutional," said Mr. Justice Reed in his dissenting opinion.

He asked whether the illegal feature of the Champaign plan was (1) the use of school buildings for religious instruc-

tion, (2) release of pupils to attend the classes during school hours, (3) assistance given by teachers in enrolling pupils and keeping their attendance records, or (4) action of the school principals in arranging for the classes and allowing the teachers to come to the schools.

It seemed to Mr. Justice Reed, he said, that the opinion of the majority of the court is "that any use of a pupil's school time whether that use is on or off the school grounds, with the necessary school regulations to faciliate attendance, falls under the ban. . . .

"I can only deduce," he said, "that religious instruction of public school children during school hours is prohibited. The history of American education is against such an interpretation of the First Amendment."

"Never until today," said Mr. Justice Reed, has the Supreme Court widened its interpretation of the First Amendment to the extent of deciding that "the granting, to qualified representatives of the principal faiths, of opportunity to present religion as an optional, extracurricular subject during released school time in public school buildings, was equivalent to an establishment of religion."

The U.S. Congress has a chaplain for each House, pointed out Mr. Justice Reed. The army and navy have commissioned chaplains. The schools of the District of Columbia have opening exercises which "include a reading from the Bible without note or comment, and the Lord's Prayer." Attendance at church services is compulsory at West Point and Annapolis military and naval academies.

Co-operation between the schools and a non-ecclesiastical body is not forbidden by the Constitution, he concluded.

Radio censored

There will be no further broadcasts of Lutheran church services in Hungary, unless the management of the Hungarian radio system refrains from attempts to censor sermons preached over the air. The order came from the bishop of Budapest, Lajos Ordass, reports the *Lutheran News Bureau.*

Bishop Ordass asserted that no secular authority has the right to sit in judgment over the proclamation of the church and that this right belongs only to the bishop of the diocese.

An attempt at censorship was made by the Hungarian radio during the Nazi occupation. After weeks of discussion, the attempt was abandoned. Church members hope the outcome this time may be similar.

Lutheran bishops in Hungary issued a joint pastoral letter to be read in churches on Hungarian Independence Day, March 15. This year is being observed throughout the country as Liberty Year in commemoration of the centenary of Hungary's War of Liberation.

The bishops' letter urged Lutherans to dedicate themselves to strengthening human liberties in Hungary by promoting "the ideals of brotherhood and equality," and to assist in postwar reconstruction "on the basis of social justice."

Canadians are religious

Gallup Poll people asked a personal question throughout Canada. "Have you attended a religious service within the past four weeks?" Sixty-nine per cent of Canadians said "yes."

Persons between 30 and 49 years of age had the best record. Those in rural areas rated above city folk. Women were 72 per cent church-goers, men 66 per cent.

In 10 countries the Gallup Poll sought

information on the religious faith of the populace. Canada had the smallest number claiming to be atheists, and the smallest number not believing in life after death.

Brazil had 96 per cent who "personally believe in God," 3 per cent who don't, and 1 per cent not sure. Canada had 95 per cent who believe, 2 per cent who don't, and 3 per cent uncertain. The U.S. percentages were 94 "yes," 3 per cent "no," 3 per cent "don't know." France was lowest of the 10 countries, with 20 per cent atheists.

Among Canadians 78 per cent believe in life after death; in the U.S., 68 per cent. Sweden and Great Britain had the same number, 49 per cent, who believe.

More subscribers

In four weeks of 1948 The *Lutheran Witness* (Missouri Synod) had secured 7,000 new subscribers, bringing the total to 312,000. About 65,000 of them had been added to the list in 1947. A modest increase in price (from $1 to $1.25 for a periodical issued biweekly) had not frightened away customers.

The *Lutheran Standard* (American Lutheran Church) was prospering too. In January its circulation was 78,500—a gain of 11,200 in a year. The *Lutheran Herald* (Evangelical Lutheran Church) had gained 2,000 in 1947, reaching a total of 80,742 on Jan. 1.

THE LUTHERAN had a different story to tell. After an 80 per cent circulation gain in 1946, it had lost steadily in 1947, dropping from 53,000 to 48,000. A gentle decline was continuing in 1948. To set up "an aggressive promotional campaign to increase the circulation of THE LUTHERAN," the ULC Executive Board at its January meeting expressed "its willingness to advance the sum of $10,000." About 2,100 of the 2,922 ULC parishes had secured no new subscriptions for the paper last year.

Circulation of Roman Catholic papers had increased 26.7 per cent in two years, said Bishop Michael J. Ready, chairman of the press department of the National Catholic Welfare Conference. Total circulation of 396 periodicals was 13,495,580, he said.

"Worthy sons and daughters of the Church dare not neglect reading the Catholic press," said Bishop Ready. . . . If we do not make use of the buckler and lance of the Catholic press in this crisis, we are stupidly ignoring our great and effective arms."

ROBERT E. VAN DEUSEN
. . . War is over

Van Deusen appointed

This month the National Lutheran Council decided that the war was over. Its ministry to military personnel was put on peacetime basis.

Of 80 service centers established during the war, only a few were still

operating. The number of Lutheran army and navy chaplains had dwindled. It was no longer necessary to continue the Service Commission which had been established by the National Lutheran Council in 1941.

Instead of the commission a "Bureau of Service to Military Personnel" came into existence on March 11. Secretary of the bureau will be the Rev. Robert E. Van Deusen. He will help the army and navy get Lutheran chaplains for their peacetime forces, will assist these chaplains in their work, and will direct other phases of the church's ministry to men in service. Besides work as bureau secretary, he will be Washington representative of the Council's public relations division.

During the war Mr. Van Deusen was a service pastor. His last assignment was at the center in Washington, D. C., which closed Feb. 29.

National Lutheran Council to elect

A successor to Dr. Ralph H. Long as executive director of the National Lutheran Council is to be named on April 5. A special meeting of the Council's commissioners has been arranged for Chicago.

Three names will be proposed to the commissioners, it was agreed by the Council's Executive Committee at a meeting March 11. They are:

Dr. Paul C. Empie, now assistant director of the Council.

Dr. Theodore P. Fricke, foreign mission executive of the American Lutheran Church.

Dr. William G. Sodt, a vice president of the American Lutheran Church, and president of the Council.

Also scheduled for decision on April 5 is the establishment of a European desk in the New York City office, in charge of an executive whose primary duty will be the work of the National Lutheran Council as the U.S. national committee for the Lutheran World Federation. It is proposed that the Rev. Martin Dietrich be named to this post. He is now serving in Geneva, Switzerland, as assistant to Dr. S. C. Michelfelder.

A third man to be named by the Council on April 5 will be an executive for the newly established committee on orphaned missions.

Petition

One thing Lutheran clergymen don't often do is to sign petitions to Congress. This month the Lutherans signed.

On a document going to congressional leaders on March 11 were the names of the ULC president, Franklin Clark Fry; presidents of ULC synods—J. Frank Fife, Emil E. Fischer, R. H. Gerberding, J. C. Hershey, Frederick R. Knubel; presidents of four ULC seminaries and four colleges, plus other churchmen.

The document was a "Petition to the Congress of the United States in support of the European Recovery Program." There were 723 prominent church people on the list of signers. The petition endorsed the action of the Federal Council of Churches in its support of the ERP.

"We believe, with the Federal Council, that this program can be one of history's more momentous affirmations of faith in the curative power of freedom and in the creative capacity of free men," said the petition.

The petition then specified seven points to be considered carefully in framing the recovery program. "Motives and objectives behind the program should be essentially moral and spiritual," and should rise above political partisanship and narrow self-interest, was one point stressed.

WORLD NEWS NOTES

No home in Russia

U.S.S.R. ADVOCACY of Palestine partition has recalled attention to her own scheme of an autonomous Jewish district in the Birobidjan province of Siberia. In the early years of the Soviet this project was encouraged and widely publicized to induce Jews to establish their own center of national culture.

Unfortunately for the Jews, this project in Birobidjan is no longer important, and its decay is far advanced. Even the purely Russian industries are failing, no longer receiving good materials from western Russia. Some Jews still go there, but more of them are trying to get away because of a growing anti-Semitism among the 75 per cent non-Jewish population of the district.

Birobidjan, the chief town of the province, has an Intourist hotel, but it is falling into ruins through disuse. Travelers are rarely permitted to enter the province. Secret police are stationed on the borders of Birobidjan to prevent disillusioned pioneers from leaving. Recently repeated promises have been made to better conditions for the Jews there, but nothing is done. The British think the Russian-speaking Jews recently attempting to enter Palestine may have come from there, and for that reason are suspicious of their purpose.

Synthetic

ARAB THREATS with respect to Palestine are doing much to encourage Interior Secretary Krug's proposal for Federal subsidies to produce gasoline from coal and shale. Incidentally such subsidies may do more than anything else to cool the synthetic heat of Arabian violence, unless they are foolhardy enough to make pacts with Russia.

Development of synthetic gasoline production in the U.S. would be a wise protection against strangled supplies in the event of war, such as we had to endure painfully with respect to rubber at the beginning of the last war. It might also prove an effective weapon against the Arabs who now declare how easy it would be to block delivery of oil to the Americans by bombing the American and British pipe-lines through the Arabian deserts.

Secret societies

THE ALL-INDIA Congress Party has been driven, by the assassination of Gandhi, to demand the suppression of "the secret and semi-secret societies which had become a sinister influence in the life of the newly freed nation." Back of the ban on the Hindu *Rashirya Swayam Sewak Sangh* and the Moslem *Khaksars* and "National Guards"—all military—stands the realization of the political danger to be expected from communal organizations which have had an amazing growth during the past decades.

These have been founded on religious differences, racial antagonisms, political slogans and a love for uniforms and secret passwords. The struggle for independence gave them an excuse for being. Their leaders have been unwilling to lay aside the accruing personal advantages.

Mahasabha, the powerful Hindu secret society which furnished Gandhi's assassin, however, has not been banned, because it has offered to discard its political activities. The same is true of the "Sikh Volunteers," the *Akali Dal* and the Moslem League. Other communal societies are now offering to do

the same to save their organizations.

Nehru's government hopes that by encouraging such submission, it may be possible to cut across religious lines, destroy communal sources of power, and promote a badly needed Indian peace, if pressure is not too stringently applied at the beginning.

Wholesale fishing

NORWAY'S HERRING fishermen believe in labor-saving methods, quick turnover, and increased results. That is the purpose of their novel application of a mechanical principle to their job. At Haugesund, a west-coast port, they have installed a high-pressure suction hose in a large fishing boat for catching fish wholesale.

Early tests having proved advantageous, their general use is likely. The boats are intended to proceed to the banks where the herring are massed. The hose, plunged into the midst of the school, sucks the fish into the boat to the extent of its capacity. When the boat reaches port, the suction action is reversed, and the fish are unloaded into prepared containers. While this process will tend to increase Norway's fish export greatly, it may in turn destroy the herring banks.

Want approval

SPAIN'S FRANCO Government is doing its best to rehabilitate its political standing inside and outside the nation it rules. The nationalist journals are pounding away at Spain's value to western European political solidarity as exemplified by the reopened French border, the normal relations with Portugal, the trade agreements recently signed with five of the 16 nations cooperating in the Marshall Plan.

These accomplishments are cited to the foes at home as a vindication of Franco's governmental policies. The same arguments are used to help reinstate Spain's influence among the Latin-American countries. As for Latin America, an Argentine military mission was recently present at a savage outbreak of Arab violence in Tetuan, Morocco, and it was not favorably impressed by Spain's handling of it. On the other hand, Spain hopes that outbreak may lead to closer relations with France, because of their mutual woes with the Arabs in French and Spanish Morocco.

Counterfeit

HUNGER FOR DOLLARS has made many in Europe easy victims to counterfeit U.S. paper money. Humble people of all classes, trades and businesses are the chief prey of the counterfeiters, since they distrust their national currencies, and have faith in American money.

Most of this counterfeit currency is produced by a trust, the O.M.I.F., centered in Hungary, which has an elaborate distributing organization in many areas of western Europe. The traffic includes travelers' checks, which the banks buy, though they are not made out in the name of the applicant.

Those who are longing to escape the miseries of Europe are the chief victims. Communist groups, particularly in Italy, find the exchange of counterfeit dollars for *lire* a successful way of serving their political ends.

Political fugitives, coming into France, are usually loaded with this fake currency. They are aggrieved when it is confiscated. France's counterfeit American currency mostly originates with the criminal classes, who usually combine its sale alternately with drugs.

—JULIUS F. SEEBACH

THE SUPREME COURT has announced a decision in the case of the use of school buildings in Champaign, Ill., for classes in religion taught by Catholic, Protestant, Jewish, or nondenominational teachers during school hours. The Court's decision of eight to one, reversing the Illinois Court, will be the subject of careful analysis by educators and churchmen over the nation.

Many of us are disturbed increasingly by the individualism of the Court in so many decisions. The judges, from my viewpoint, seem too inclined to read extended opinions of their own, and laymen are often left confused on the central issues. That obtains in this case also. (My knowledge of the opinions at the time of writing is based on newspaper reports.)

Those of us who opposed Mrs. McCollum's point of view are fundamentally concerned with the religious illiteracy current in America, and we have felt that the released-time program, geared to the public opinion of the various communities across the nation, was a constructive approach to many children whom the churches have difficulty in reaching.

Some of the country's best informed educators have slowly and gradually evolved this program, now reaching perhaps two million children. For many of us, therefore, the real meaning of the Court's decision in the Champaign case is the effect it will have on this overall religious educational effort. According to the press, Justice Jackson and Justice Reed believe it will stop the released-time plan. We shall see.

THE CITIZENSHIP of this country in appraising this decision has a right to know the *religious activities of the members of the Court.* But that is not the business of this page. However, it certainly enters the picture. Only those with practical understanding of education itself and the place of religion in character training, can handle such matters except from a purely legal point of view. I would like to have seen Justice Owen J. Roberts, for example, put his teeth in this case. He is a churchman as well as a judge.

If the press correctly reports the opinion of Justice Frankfurter, it gives experienced educators and churchmen cause to ponder. The Justice is quoted to have written, "We renew our conviction that we have staked the very existence of our country on the faith that complete separation of state and religion is best for the state and best for religion."

IF BY "RELIGION" Mr. Justice Frankfurter means *organized churches as institutions* of society, we wholly agree, but if the plain words he used mean what they say, many of us free Americans wholly dissent. The separation of religion and state is pagan. That is precisely what Hitler did. Separating institutions is correct—but keeping religion out of society, government, and state is democratic tragedy.

Let us hope this decision will bring a minimum of educational disturbance. Let us hope that it means simply taking religious classes out of public school buildings and a more thorough use of released time in church structures. Unless this latter outcome prevails, the public school system in this nation is the real victim of this decision.

—OSCAR F. BLACKWELDER

WE RISE WITH CHRIST

By T. A. KANTONEN

No victory is too difficult for a Christian

"We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

THE APOSTLE PAUL, who wrote these words, does not speak about the resurrection merely as a historical fact, something to be understood and remembered, but as a personal experience, something to be lived.

Just as Christ rose from death to life, from defeat into victory, so his disciples were transformed from trembling cowards into valiant heroes of the faith. This change from weakness to power, despair to hope, doubt to certainty, was so great that the apostle can describe it only by saying that it amounts to a new birth: my old self died with the crucified Christ. I am risen with the resurrected Christ into new life.

This experience was not meant to be limited to the original disciples. Paul flings the challenge to all Christians of all ages, right down to us: You have heard about Christ's victory over death; now it is up to you to go and do likewise. "As Christ was raised from the dead by the glory of the Father, we too . . ."

LET US CATCH the breath-taking boldness and tremendousness of it. Here is our Lord's supreme miracle. And we are asked to duplicate it. We are almost tempted to ask: What right has Paul to ask such a thing of us? Is he not exceeding his authority?

But when we turn to Christ himself we find that He only backs up what Paul says. For whenever our Lord said lofty things about himself and what He could do, He proceeded to say the same things about His followers. He is the light of the world, but so are they. He was sent by the Father, but "even so" He sends them. He performed wonderful works, but "greater works" shall the believers do by the power of His Spirit.

He did not teach a double standard, one for himself, another for His disciples. Their standard, like His, was nothing less than this: "You, therefore, must be perfect, as your heavenly Father is perfect."

HOW IS IT POSSIBLE to meet such requirements? That, says Paul, is precisely what "rising with Christ" means, what it is to have a living Saviour. Through Christ's resurrection the power

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Dr. Kantonen is a professor at Hamma Divinity School, Springfield, Ohio.

of a new creation has already burst forth into the present age, and those who by faith are linked with that power can triumph over the demonic forces ruling the world today.

As Christians we have access to resources adequate to any emergency confronting us. These resources are released to us in that encounter with the living Christ, which we call faith. That is why we can never accept failure or defeat or even death as final. We acknowledge the seriousness and the damnableness of our sins but we do not continue to stare at them until we are paralyzed. We are penitent for our sins, but then we put them behind our backs since God has put them behind his back.

We do not concentrate on the depths to which we have fallen but on the heights to which our Lord can lift us. We are God's people for whom the best things are always still ahead. For we rise with Christ into an ever richer and stronger newness of life.

Be Not Afraid

AN EASTER EXPERIENCE

THE WINTER HAD BEEN long and cold in that small Iowa town. Deep snow swirled into drifts by strong winds, had brought many extra hours of work. Rheumatism had so crippled my husband that he was able to move only from bed to living room. His chores of caring for the cow and chickens, bringing in the fuel, and taking care of the church were added to my already full days.

I reached the close of each day tired almost beyond endurance, but marveling that I had found strength to carry on. I know that God gave me that strength in answer to silent prayers uttered as I paused for a moment to admire the beautiful sunrises and the brilliant sunsets.

EASTER CAME LATE that year. It was five in the morning when I unlocked the door of the basement of the church. I built a fire in the furnace and in the cook stove. The young people would return from their sunrise service, hungry for the breakfast which was to be served to them in the basement.

When the fires were well started I put in more fuel and went upstairs into the dim auditorium. I sat down facing the large east window with its myriads of tiny colored pieces. Just to be alone, there in the quiet of God's house, was a blessed relief. I had been through a most trying winter. How to provide for three children and a sick husband had caused many worried, sleepless nights.

THE DARKNESS of the night was now giving way to dawn. I watched the first rays of that Easter morning transform the window into the glowing lights of precious gems which thrilled my soul with their beauty. It was like catching a glimpse into heaven. Tired, taut nerves relaxed. Into my heart came peace and understanding, for I knew as I had never known before that God was in his Holy Temple. The warmth of his love came into my heart, and I heard clearly the message of that first Easter morning, "Be not afraid."

MRS. JOHN F. STONE

MOST FAMOUS BLIND WOMAN IN THE WORLD, MISS HELEN KELLER, RECEIVES GIFTS AT MEETING OF JOHN MILTON SOCIETY OF WHICH SHE IS PRESIDENT

The Soul Has Eyes

By C. FRANKLIN KOCH

Though Miss Keller is blind, she walks in a bright pathway of service to others

I WAS THRILLED and a little ashamed. I was thrilled at the vibrating personality before me and ashamed that she, with severe handicaps, had accomplished so much and I with no handicaps of a comparable nature so little.

These emotions stirred me as I listened to Helen Keller speak at the luncheon in connection with the annual meeting of the John Milton Society. This society is engaged primarily in preparing and distributing literature in braille among the blind of the United States, and extending its services to the blind of all the world, of whom there are 14,000,000. What more fitting person could have been selected to bring a message to the members and friends of that society than Helen Keller who has triumphed so gloriously over her handicaps of blindness and deafness!

Miss Keller left recently on a trip to Australia, New Zealand, the Philippines, Japan, Korea, China, Burma and India as a representative of the John Milton Society. It has been her ambition for years to visit the blind of these countries and to give to them something of the courage and the hope which she possesses.

She feels a divine call to undertake this mission and, despite the hardships of travel, looks forward enthusiastically to the fulfillment of her call. Miss Polly Thomsen, her constant companion and interpreter, will accompany her. They have been assured of a hearty welcome.

IT IS NECESSARY for Miss Thomsen to translate what is said by others to Miss Keller. This is done either by the sign language "telegraphed" from one hand to another with amazing speed, or by Miss Keller placing her fingers along the cheek and partially over the mouth of her companion when Miss Thomsen speaks. The accuracy with which Miss Keller "listens" is almost unbelievable.

ONE STATEMENT which Helen Keller made will stay with me for years. In answer to the question, "Why are you undertaking this trip?" she replied, her face lighting up radiantly, "If God could accept Abel's lamb, Moses' rod, and Dorcas' needle, I know he can accept my speech, imperfect as it is, to bring a message of light and hope to those who sit in darkness." What more could I hope to do?

DATE OF EASTER

The wandering date of Easter is puzzling to almost everyone but astronomers and ecclesiastical authorities. March 22 is the earliest possible date; April 25 is the latest. This year it falls on March 28. How is that date established?

We know that toward the end of the earthly life of Jesus, he arranged to celebrate with his disciples the Passover supper, which falls in the evening of the 15th day of one of the months in the Jewish lunar calendar. This is the month whose full moon will fall after the beginning of spring. We know, too, that this Last Supper of Jesus and his disciples was eaten on Thursday evening, because the Crucifixion occurred on the following day, and the day after that event was the Sabbath, or Saturday.

We need, then, to examine the years in the life of Jesus when the Passover supper was eaten on Thursday, and only one year will satisfy the requirements. That year was A. D. 30. The Last Supper was eaten on Thursday, April 6, the Crucifixion occurred on April 7.

The early Christians were sharply divided between Jews and Gentiles. Those whose ancestral faith was Jewish wished to have the celebration of the Resurrection follow the Passover supper by three days, always, while the Gentiles wished to celebrate Easter always on Sunday. The decision was a compromise, to the effect that Easter should be the first Sunday after the beginning of Passover. It is not stated that way, however, and Passover sometimes falls a month late, when an extra month is inserted in the Jewish lunar calendar in order to keep it in step with the seasons. That happens this year, for example, when the Passover begins on Saturday, April 24, instead of March 26, which is the first full moon after the beginning of spring, on March 20.

But Easter is the first Sunday after the first full moon to follow the beginning of spring, so Sunday, March 28, is Easter in 1948. Easter precedes the beginning of Passover, thus violating the original spirit of the regulation. —FRANKLIN INSTITUTE, PHILADELPHIA

We Get Letters From God

By JOSEPH B. MOHR

Our faith in God is not something we discover within ourselves. It is awakened by the message which comes to us from Him

"Lonesome? Let us help you find a mate. For further information, write to . . ."

The man who read that was definitely lonesome. So he answered the ad, and before long he was in correspondence with a woman equally lonely. By means of written words, this man and woman became acquainted with each other's interests, hopes, character, ability.

As days and months passed, the letters—breathing the spirits of the persons sending them—built up confidence and affection. Finally the man and woman met face to face. They married, and will probably live happily ever after.

THAT MAY SEEM like an odd sort of story to illustrate the effect of the Word of God. But there are similarities.

Augustine declared: "The Holy Scriptures are a letter from Almighty God, addressed to his human creatures; and they can understand them just as easily as a letter from a friend."

The letters two lonely hearts write are means whereby they can learn to love each other. God's Word is a means whereby we can learn to love and trust him.

A man without faith in God is a lonely creature living widely separated from his Creator. If this man would only read God's letter to mankind, he would be taking the first step toward finding peace for his restless soul.

He may not have faith in Christ, or belief that Scripture is divinely inspired when he begins to read God's Word. The man and woman in the little story above did not have faith in one another, or love one toward the other, when they began writing. But as a man reads or hears God's Word, he will learn about God's love, his promises, and his good intentions. Faith in the Author of the message will be created in him by the Spirit. That man will believe the Person who wrote the letter.

He will also know that he had little to do with the faith he finds within him. For Scripture tells him that *"by grace are ye saved through faith; and that not of yourselves: it is the gift of God."*

IT IS TRUE that not every person approaching God in this manner will acquire faith, for his pride may resist the Spirit. Neither will all letter-writing between lonely hearts result in love. But there is no other way for man to know Christ and to learn to trust him except through the Word, which is the means of grace.

Do we place a limitation on God when we say that his love and grace can be known only through the Word? Not if God chooses to make himself acquainted only in that way.

But the Word is not limited. It is not bound. The Word finds expression in ways other than through the Bible. The Word as the message of salvation is expressed in Christian hymns, in

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preaching, in the testimony of believers, in Christian books—even over the radio.

But still the Word is not something we discover within ourselves. It is a message that comes to us from a source outside ourselves. Where did you, for example, learn to know about God? Possibly from parents, first. Then from Sunday school teachers. Then from your own study of the Bible. But you did not invent the message of salvation yourself. No matter where or how you heard the good news, it had its source in the Bible.

Our church insists that the means of grace are external, either through the written and audible Word, or through the visible Word, the sacraments. Luther said: "The Spirit is nowhere to be sought save in and with the Word." He believed that Spirit and Word are inseparable. And the confessions of our church state that "God grants his Spirit or grace to no one, except through or with the *preceding outward* Word."

The confessions of our church deride those who "boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure."

The devil, continues the confessions, converted Adam and Eve into "enthusiasts," and "led them from the outward Word of God to spiritualism and self-conceit. . . . Just so present-day fanatics condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their pratings and writings, as though indeed the Spirit were unable to come through the writings and spoken word of apostles, but he must come through their writings and words.

"We ought and must constantly maintain that God does not wish to deal with us otherwise than through the spoken Word and the sacraments, and that whatever without the Word and sacraments is extolled as spirit is the devil himself."

Let us be satisfied in believing that the Scriptures are sufficient for salvation, that we need nothing beside the Word. We can neither add nor remove anything. We can only trust the Author and accept his message.

The purpose behind the letter-writing of two lonely hearts is that ultimately they may some day meet and live happily together. The ultimate purpose behind God's letter to man is that we may some time see him face to face, and enjoy eternal fellowship with him.

Benevolence

I have always been interested in "wishing wells." In some of them, I understand, you merely drop a coin and make a wish. I have long been puzzled by that 11-letter word that baffled me as a little boy, "benevolence." It was only the other day that it occurred to me that when you chop it apart and put "volence" (Latin: to wish) before the "bene" (Latin: well) you get a "wishing well."

Whenever we do a good deed through those coins of which we are stewards, we are perhaps registering our wish with the best "wishing well" of all, the Church of Christ, that His will may be done among men.

—Otto Reimherr

A Bishop Reports

By STEWART W. HERMAN

When Bishop Otto Dibelius got back to Germany, he gave his fellow-countrymen a picture of life as he saw it in the United States

SCORES—PERHAPS hundreds—of American clergymen have traveled around defeated Germany since the end of the war and returned to write dozens of articles concerning their impressions. In the same period of time only three representatives of the German Protestant Federation (EKID) have been able to reach the victorious United States, namely, Pastor Martin Niemoeller, Bishop Otto Dibelius of Berlin, and Dr. Hans Asmussen. (Others are on the way, notably Bishop Hanns Lilje of Hannover and Dr. Eugen Gerstenmaier, head of *Hilfswerk.*)

What do our visitors think of us? Naturally, they are expected to report to their people at home. For example, when the Bishop of Berlin boarded his plane to fly back to Europe after three months with us, he wondered what he would say. Some of his thoughts appeared recently in a weekly church paper, *Die Kirche,* which reaches from Berlin far into the Russian zone.

Like any well-mannered guest, Otto Dibelius is too polite and too discreet to publish all of his thoughts in the public press, although he cannot refrain from observing that constant travel in an American Pullman is not the most comfortable way of living. When I had dinner with him in Chicago, the thing that depressed him was the fact that so many Americans had lost interest in Germany after Hitler's death. Our attention, he thought, had switched so completely from Nazi Germany to Soviet Russia that—even in Christian circles—there was very little sense of continuity between an all-out war effort and a genuine peace effort in prostrate Central Europe. But he does not say anything about that.

He might easily have been tempted to compare us with spectators at a drama who get a bigger thrill from the devices of the villain than from the narrow escape of the victim. When Simon Legree leaves the stage interest in Uncle Tom often goes with him.

BISHOP DIBELIUS is by no means unmindful of the flow of Christian aid to Germany, and he mentions it at once in his article. "The great mass of Americans have no more—and no less—interest in Germany than in France, Greece, or Japan. Some Americans still think that the only good German is a dead German. But in the churches it is different. There one finds a sense of responsibility, and a strong desire to help.

As a German Lutheran, he felt at home in most of our churches, although he was sharply aware of profound difference between American and European Christianity. It used to be the custom in Europe to belittle American "superficiality" in religion, but the Bishop of Berlin seemed to feel no sense of theological superiority. In fact, he said, "It would be very silly to continue to compare German 'spirituality' with

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American 'activism' . . . first of all because there is less 'spirituality' in Germany than we fondly imagine, but secondly because the living Christ undoubtedly reveals himself not only in pious emotions but in good deeds gladly done."

DIBELIUS IS less happy about his political impressions. "So far as political issues are concerned, one can be sure that the U.S. government will salvage as much as possible from the present situation . . . for America, of course. America wants a pacified Europe with a self-sustaining and politically harmless Germany, but no more war! No, no more war!

"The details are less important. Who can expect that the average office-worker at his desk or the mechanic in an auto factory will worry very much about the significance of cutting Germany in pieces, or whether Germany's new boundary in the east can be made to stick?"

The astute bishop merely refers to the old American "problems" of post-war inflation, race tensions, and government bureauocracy, but makes some disturbing comments about the trend of events inside U.S.A. as seen by an outsider.

"America has always believed itself to be the classic land of liberty for the individual. In reality the individual was never really free, but was always dependent upon common usages, the power of capital, and the slogans of the press. However, the state left the individual largely alone. Taxes began with people of considerable income, and whoever wanted to give piano lessons did not have to beg for permission. The state did not help the individual, but it did not hinder him. General military service was unthinkable in the old America. And, as for the Church, the state stayed at a respectful distance."

"All that is different now and will become more so. The Treasury touches the small earner. . . . The state regulates the national economy. . . . Administrative organs grow and grow. . . . *More and more the life of the American nation comes to resemble life in Europe, only on a much bigger scale. And the influence of the state is now coming into the spiritual life, into the life of the churches.*"

THE BISHOP of Berlin seems to have only one example of this encroachment, and it is not very convincing. He points out that the American flag is to be seen in almost every church and that American theologians have found very plausible reasons for justifying its presence. The Bishop remembers that the presence of flags in churches was not harmless in Germany during the first world war, nor during the period of Nazi growth. He probably remembers that Germany changed flags three times in his lifetime and that there was a titanic struggle to keep the Swastika away from the altar when the Nazi emblem became the official banner of the state.

In any event, Dibelius feels very uncomfortable when he comes from Germany and sees such things in America, and he concludes that the new political forms for which mankind is looking, lest humanity be submerged in a sea of blood and tears, will *not* come to birth in America! New political concepts, he believes, must emerge from a world which has grasped the apocalyptic nature of the present era. He thinks that they may arise in Germany where there seems to be a new desire to take the Gospel seriously.

THE BISHOP of Berlin can be excused

for saying that Americans do not take these times seriously enough, but it remains to be seen whether the German church will succeed better than American churches in inspiring political concepts that are genuinely Christian. I cannot help recalling that Bishop Dibelius was deeply affected by at least one religious phenomenon in America, although he referred to it as a "minor matter." He was impressed by our church choirs.

"Even the smallest city congregation," he said, "has its choir which marches solemnly into the church with the pastor at the opening of the service and occupies an important place in the order of worship. Every Sunday! It is really shameful: in the West a church choir is taken for granted and in the East—the Orthodox Church of Russia—the same thing is true.

"In between lies the land of Martin Luther and John Sebastian Bach, which was once the most musically gifted country in the world. But here our organists and choir directors carry on a constant fight to get a decent choir together even for the big festivals and often give up the fight because all the young men declare they have no time and can't sing anyhow."

WITHOUT betraying the fact that choir recruiting in America is not always as easy as it looks, every American minister who has visited Germany between the great wars will tell the Bishop that he hit one nail on the head. It might even be that this so-called "minor matter" is more significant than he realizes. Otto Dibelius is himself an excellent vocalist and proud of his voice, as Dr. Franklin Fry and I discovered one evening in Berlin when we were late in arriving at the Bishop's apartment and were kept waiting in the hall until he had finished his solo. Music in the church goes far to heal the broken spirits of the people.

BUT THE BISHOP of Berlin went back to Germany, I have been told, with one overwhelming and unforgettable experience. He said that he would describe this experience in Germany, so I presume I am revealing no secrets.

When the Bishop was received by President Truman at the White House, the two men sat down alone. Dibelius was one of the few Germans, if not the first, to obtain this privilege. There were no guards and the President is said to have said, "Now I'll call you Otto and you call me Harry." Then they talked about Germany.

Later, the Bishop, in describing his visit, said, "I am going to tell my people that I—an 'ex-enemy'—sat down with the President of the great American republic without a guard in the room, and he asked me to call him by his first name!"

I'd hate to think the story is apocryphal, but even if it were, it is as true of America even yet as the legend of the cherry tree is true of George Washington. As in the case of the choirs in our churches, neither the Bishop nor we ought to think of such things as "minor matters." More visits like his would help us to understand each other better.

The case of Christianity, or this thing of becoming a Christian, is like every radical cure—one postpones it as long as possible.

—SOREN KIRKEGAARD

Luther Used Rough Language

By THEODORE G. TAPPERT

EVER SINCE Jonathan Ellsworth Perkins mailed his "sensational announcement" to Lutheran pastors, there has been a stream of letters into "The Lutheran" office asking what it's all about.

Mr. Perkins says he has a "rare" book. "Practically all of the German-language copies have been destroyed," he writes. "Fortunately we have been able to lay our hands on one copy which has been translated. . . ."

That is nonsense, because Luther's harsh attack on the Jews is well known. Nazis quoted it frequently to support their vicious anti-Semitism. The purpose of distributing Luther's tract in an English translation is indicated by the questions Mr. Perkins asks in his letter. "Is the dislike for the Jews based on sound and natural antagonisms?" ". . . . Are we obligated to pet and flatter those who curse, betray, belittle and profane the name of our Lord?"

STATEMENTS HAVE gone out from Tulsa, Okla., over the signature of Jonathan E. Perkins, to announce publication of an English translation of Luther's book entitled *The Jews and Their Lies.* It is true, as Mr. Perkins declares, that "no English translation is available." It is not true, however, that "practically all of the German language copies have been destroyed," for this book is reproduced in all the standard collections of Luther's works, the best critical text being that of the Weimar edition, Volume LIII, pages 417-552.

Whether the projected publication becomes the "most sensational translation of the century" remains to be seen. For the present it is enough to observe that Mr. Perkins' announcement of it is both sensational and misleading. To publish this one utterance of Martin Luther, apart from his other utterances, is not only likely to do violence to Luther but is also unlikely to contribute to the solution of the "Jewish problem" today.

LUTHER'S BOOK can be understood aright only in its historical context. If it is lifted out of this context and applied to the present "fight over Palestine" and the campaign "organized by the political Zionists," it will certainly be misread and misapplied. Luther's fundamental concern was not political, economic, or racial. His concern was theological. He was a critic, not of the Jews as a race, but of Judaism and its implications as Luther understood them. To call Luther anti-Semitic, as Mr. Perkins does by implication, is therefore to give the term a connotation which it does not properly have.

It is true that in this book Luther used violent language with reference to the Jews. The fact of the matter is that most of his polemics were seasoned with earthy and sometimes (especially for modern taste) abusive language. Princes, Luther wrote for example, "are usually the greatest fools and the worst knaves on earth." Peasants he called "perjured, disobedient, rebellious murderers and blasphemers." "It is almost impossible for lawyers to be saved," he wrote.

Merchants he described as "manifest thieves, robbers, and usurers." He as-

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serted that the pope is "anti-Christ" and monks are "tame dogs that lie on pillows." But for his own countrymen Luther usually reserved his sharpest words: "I know well that we Germans are brutes and stupid beasts" and "swilling swine." "We Germans are much worse than the Jews." It would appear that, if Luther was anti-Semitic, he must also have been anti-German.

This is not to suggest that Luther is above criticism. He was given to overstatement, was not always well-informed, and shared many of the prejudices of his contemporaries. Toward the close of his life, when he was debilitated by illness and wracked with pain, he was often irritable and subject to volcanic outbursts of wrath. Such an outburst was the work in question which appeared three years before Luther's death.

THE JEWS HAD suffered disabilities throughout the Middle Ages. In the year 1215 the Fourth Lateran Council decreed that Jews must wear yellow badges to distinguish themselves. They suffered from crusade and inquisition. They were banished from all the major countries of Europe until, at the very close of the Middle Ages, Germany and Poland were the only countries in which they enjoyed relative quiet. Yet even there this freedom was often severely curtailed.

In the early years of the Reformation Luther criticized the treatment of the Jews. He directed his criticism especially against the church for its inhumanity and for its failure to acknowledge its missionary obligations. He hoped, as he expressed it in his tract entitled *That Christ was Born a Jew* (1523), that "if we treat the Jews fairly and instruct them in the Word, many of them will become Christians."

In this hope Luther was disappointed. A few Jews were baptized, but almost all of them remained secret adherents of Judaism. Gradually Luther came to the reluctant conclusion that the Jews had hardened their hearts against Christianity. This conviction was confirmed by his reading of medieval books by and about Jews.

It was strengthened by reports that some Jews, as tools of his ecclesiastical opponents, were plotting to poison him. Yet despite this change in attitude, which can be traced especially in his Table Talk, Luther proposed, as late as 1537, to expound the Christian faith for the Jews once again in the hope that some might be converted from their "folly."

In the following year Duke Wolf Schlick, of Falkenau, wrote to Luther about Jewish propaganda in Moravia which was influencing some Christians to adopt the Sabbath, circumcision, and other Jewish practices and beliefs. To rebuke these people Luther wrote the tract *Against the Sabbatarians* (1538). Afterwards he alluded from time to time to his intention of treating this subject at greater length.

In the meantime, while engaged in the preparation of his commentary on Genesis, Luther encountered rabbinical interpretations with which he disagreed violently. On May 18, 1542, he received from Duke Wolf Schlick a copy of a Jewish reply to his *Against the Sabbatarians* in which, in the form of a dialog, a Jew so twisted and distorted Luther's tract as to make the Christian faith appear ridiculous. It was the reading of this reply, in addition to the duke's request for a refutation of it, which caused Luther to write the angry book, *The Jews and Their Lies.*

THERE IS HARDLY any use in trying to

persuade Jews to embrace Christianity, Luther asserted in this book, but if his writing "should help to make some Jews better, it is so much to the good."

His real purpose, Luther explained, is to warn Christians against the proud boasts of Jews and against their interpretations of the Scriptures which he calls lies. He singles out five: (1) The claim that Jews are descended from the best people on earth and that Gentiles are worms by comparison; (2) the assertion that circumcision is uniquely Jewish and a good work; (3) the boast that God gave the law only to the Jews, although no one ought to boast that he has the law if he does not keep it; (4) the insistence that God gave the Jews Canaan, Jerusalem, etc.; and (5) the expectation of a Messiah other than Jesus Christ.

THEREUPON Luther discusses current reports and rumors concerning the plunder and murder of Christians by Jews. In their worship, he declares, the Jews curse Gentiles and invoke misfortune upon them. They call Jesus illegitimate and say that Mary committed adultery with a blacksmith. Such lies must stop, and those guilty of telling them must be dealt with severely.

Their synagogues, schools, and homes should be destroyed. Their blasphemous books should be burned. Teachers of such blasphemy should be silenced and their freedom curbed. The Jews' practice of usury should be forbidden. They should be made to work as other people do, in the sweat of their brows. And it would be best if they returned to their homeland.

SUCH WRATHFUL and drastic proposals are accompanied by more moderate advice and temperate assertions. Christians ought to avoid Jews but "must not curse them or do them bodily harm." Jews may believe what they wish, but they should not be permitted to "vilify and hinder our faith." The wrath of God is upon them, Luther stated. "Dear God, heavenly Father, turn about and let Thy wrath come to an end for the sake of Thy dear Son. Amen." "May Christ, our dear Lord, mercifully convert them. Amen."

IT MUST BE remembered that this book was written at a time when blasphemy was a civil offense punishable with confiscation or banishment. It must also be remembered that it was written by a theologian who would not have shared what is often referred to today as the "Hebrew-Christian religion," for Luther believed that there is a difference between Judaism and Christianity.

Accordingly his criticism of Judaism is in itself no more anti-Semitic than a criticism of Mohammedanism is anti-Arabic. Above all, it must be remembered that this book was written by a very human and fallible person whose views were conditioned by the age in which he lived and by the infirmities of approaching death.

The translation of Luther's works deserves encouragement. But the selection of this particular piece for the purpose suggested by Mr. Perkins seems to be about as wise as the publication, let us say, of a translation of Deuteronomy 21:18-21 for the solution of the problem of juvenile delinquency today.

Life is like the art of football—a few tough games teach us more than all the previous practice. —ROSCOE BROWN FISHER

Sam's Answers Were His Own

By CHARLES KRAUTH FEGLEY

His life had been shabby, and his grammar was terrible. Bu his soul was seeking God as a flower turns toward the sur

"MISTER I AINT GOOD you betr cum and see me quick, Sam"

This is what the little note said. I found it on my desk, scrawled on dirty paper and scarcely legible. The landlady said a woman had delivered it.

Sam had helped to dig the cellar for the walls of a chapel my congregation was building. He had come to ask for work and had been a faithful employee while the excavation was in progress. Each Saturday morning he handed me a crumpled and soiled piece of paper with the legend: "Fo sello dign, 5 da $10 Sam." After we finished the cellar he disappeared. I hadn't seen him for weeks.

Sam and his wife were two of quite a company of adults who occupied shacks of varied but uniformly decrepit character on "Squatters' Row" upon North Eleventh Street. I'd visited their "home" once, a crowded little shanty scarcely 10 x 15 feet in size. So now I betook myself thither on a late afternoon in March.

Sam was in bed, and plainly was a very sick man.

"Mister, I'm glad you cum!" he greeted me.

And before I could say a word in reply—"I wanna be took in your chuch. My mammy allus said we wuz no heathn even if'n we was poor and no count. She had me ba'tizd and she allus wanted I shud go to chuch, but she died and I got shuvd out, so I didn."

IN ANSWER TO MY questioning, the story unfolded somewhat as follows: They had lived near a German church in a near-by city and his mother had him baptized there. Then she moved too far away to send him to Sunday school and the passing years, until his fifteenth year, had little or nothing of religion in act or instruction except the mother's reading of a "Bible Story Book" that she had rescued from the rubbish on an adjacent refuse dump. When she died the ne'er-do-well father disappeared. Sam lived from hand to mouth by odds and ends of tasks such as the cellar digging. Then a woman, equally as alone in the world as he, and much less mentally gifted, had importuned him to help her build the poor excuse they both called home. Their relationship as husband and wife seemed to have been established legally by a justice of the peace.

"How do you know you were baptized?" I asked Sam.

"Ain't I got the paper, Mister? Sallie get that there roll I showed you one time." Sallie produced a baptismal certificate in German, signed by a former pastor of *"Trinitatis Kirche."* Samuel, son of Gerald and Nancy —, had been born on Aug. 9, 1875, and had been baptized at the font in the church on April 1, 1877, and the sponsors had been the pastor and his wife!

Mr. Fegley is pastor of the Church of the Good Shepherd, Weehauken, New Jersey, and a member of the United Lutheran committee on church papers.

"Didn't the pastor get you to go to Sunday school?"

"No, he died afore I growd up and then we moved away too," said Sam.

We talked about his life at length that day. The upshot of it was that Sam gave evidence of having remembered many of the Bible stories but had not connected them with anything in his own life, except, "I allus knowd I wuz God's child; but I didn know how to act right."

Yes, he wanted to "get things fixed up" because he felt he was "not gonna be here long." So we arranged that I should come again and explain the "Bible things" to him. I tried to do that in some three or four visits in a week's time. There were doubts in my mind. They rose from my own inexperience and from Sam's seeming lack of getting an understanding of what I told him.

As we talked, I could see him growing weaker each day, and so I asked one afternoon, "Sam, do you think you understand what you ought to do? God has done His part. Are you sure you understand your part?"

"Sure, Mister. Ain't you told me all about it?"

So I went over the Confirmation service with him and arranged that on the following Sunday "We will bring the church to you, since you cannot come to it." I took five of the church council with me. They had to stand outside the door. Between the bed, the stove, a small table, an apology for a kitchen sink and two chairs, there was room only for Sam, Sallie, and me.

When it came to the questions and the answers Sam gave, I knew that my doubts about his understanding had been groundless.

"Dost thou renounce the devil and all his works and all his ways?" I asked.

"Don't want to have anything to do with that fellow!" declared Sam in a loud, clear voice.

"Dost thou believe in God the Father Almighty?"

"Sure! Didn't he make me and help me and my mammy all the time?" he asked.

"Dost thou believe in Jesus Christ?"

"Sure! Didn't you say he died for me and wants me in heaven?" came Sam's response.

"Dost thou believe in the Holy Spirit?"

"Sure! Didn you say he told me to send for you and helped you to tell me things?" said Sam confidently.

"Dost Thou promise to abide in this faith?"

"Yes, by God!" Sam fairly shouted. He had remembered only a part of the appointed answer; but he was far from blasphemy.

When his Confirmation had been pronounced, with a hearty "Amen!" from Sam, the councilmen welcomed him into Christian fellowship and he sank back upon his grimy pillow with a contented, "Well, that's fixed right!" And from the hearts of both pastor and councilmen came an answering "Amen!"

When we laid Sam to rest a few days later in the paupers' plot, the confident and sure words of the "Order for the Burial of the Dead" came from my lips with a more real meaning than they had conveyed to my heart thitherto.

Herein is love, not that we loved God but that he loved us.

—St. John

Away With Formalism

By AMOS JOHN TRAVER

Read Mark 7:1-23. Parallel reading Matthew 15:1-20.

THE PHARISEES were the self-appointed protectors of Jewish orthodoxy. They originated in the period between the Old and New Testaments and had become powerful in numbers and influence by the time of Christ.

From their headquarters in Jerusalem they kept close watch on happenings in any part of Palestine. They hoped for a Messiah, but one who would be a great national leader, one who would rebuild the Hebrew empire. They feared agitators. They felt it necessary to maintain the status quo.

It was a pleasant and profitable status quo for them. They managed to get along with Roman officials and kept firm hand on the religion of their people.

BE SURE they heard of Jesus. As his popularity grew, their interest in him grew. They early learned that they could never use him in strengthening their religious monopoly. His jibes at their emphasis on the forms of religion were getting irritating. The common people were beginning to mock them and to neglect some of their instructions.

Jesus had shown his power in a way the Pharisees found difficult to combat. Everywhere they met men who had seen his miracles and some of them had been healed and helped by Jesus personally. They chose to attack Jesus on the ground that his disciples were not careful about the ceremonial washings prescribed by their Rabbinic laws. Note that Mark goes out of his way to make clear what this charge of "unwashed hands" meant. He had his Gentile readers in mind.

Jesus' answer was to charge them with hypocrisy, with an appropriate quotation from Isaiah 29:13. This opened up the whole dangerous business of formalism. The moment too great emphasis is laid on the "how?" of religious duty, the spiritual meaning may be lost.

The emphasis in religion should be on what God has commanded, not on what man has added to the Law. Jesus understood the military principle, "The best defense is offense." He charged the Pharisees with encouraging the breaking of the fourth commandment. They held that a son might refuse to help his parents by claiming his money was "Corban," that is, pledged to God. When we remember the personal profit of the Pharisees in the Temple funds, we may see the greedy purpose of this rule.

THEN JESUS called the people to him, perhaps as the Pharisees turned away in anger and disgust. To them he laid down the principle that true religion stems from within the hearts of men. Then it works out into forms of sacrifice and service. The Pharisees had met their match in Jesus, but they would try and try again to discredit him. They might be more successful in Judea than in Galilee where he was popular.

Jesus never forgot the need for special training of his disciples. So he returned to the house where he was lodging and continued the discussion with

them. It was opened by a rather fearful question: "Do you know that the Pharisees were offended when they heard this saying?" Jesus tried to still their concern. Man-made traditions would never stand against God's laws.

Peter then asked explanation of the "parable." He referred to the illustration Jesus had used that it was not what went into the mouth, but that which came out, that defiled. This part of the conversation is found in the Matthew account.

Jesus' answer is clear. His illustration does double duty. It challenges the too-rigid interpretation of clean and unclean meats. It also shows that the forms of religious living come from the heart. A man does what he does because he is what he is. If he is God's man at heart his life will be godly. If he is evil at heart, as these Pharisees, not only will the forms be meaningless, but the whole life will be lived from godless motives. It is personal commitment to God that counts.

How to Make Your Child a Juvenile Delinquent!

Of course, we do not know of anyone who would admit that he desires to do such a thing as this, but there are so many parents who develop delinquent children just as definitely as though they carefully planned to do so. In other words, they follow the five principles which one authority gives as the best means of making a child delinquent.

According to Lt. Ralph Brophy, head of the police juvenile bureau in Des Moines, Iowa, here are the rules to follow and juvenile delinquency will result:

1. Don't give your child any religious or spiritual training.
2. Don't let him discuss his plans, problems or pleasures, so he will not develop affection, security or trust in you.
3. Don't open your home to his companions; they will muss up the place. Don't be concerned where he spends his free time.
4. Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.
5. Just don't pay any attention to what your child does or says. He should be able to take care of himself in this day and age.

The lieutenant goes further and declares: "Boys and girls who attend Sunday school and church regularly are not likely to fall into the arms of the law as delinquent children." This statement was made following a bureau survey of children's activities during 1946.

At least 83 per cent of the 1946 delinquents were not regular attendants at any church or Sunday school and only a few of the remaining 17 per cent attended church or Sunday school with any degree of regularity, said Lieutenant Brophy.

The current Crusade emphasis on church school attendance, therefore, is not a mere effort to get names added to a roll. One purpose is thus to make a material effort to reduce the appalling amount of juvenile delinquency everywhere so apparent. Good Sunday schools and adequate playgrounds are the two best known deterrents of childhood misbehavior.—*The Virginia Methodist.*

Sickroom Capers

JOAN HAD GONE upstairs to bring down Mark's breakfast tray at least 15 minutes before, and the hilarity from above didn't sound as though it should be coming from a sickroom.

"This is the ultimate, simply the ultimate," shrieked Joan, her feet clattering on the stairs. The sound of dishes skidding against one another brought me hurrying from the kitchen. Joan thrust the tray into my hands before she collapsed on the bottom step helpless with laughter.

I couldn't help laughing with her. On the other hand, I couldn't help feeling more than a little annoyed. After all, there is a time and a place for everything. It is always hard to keep a devotional atmosphere in a parsonage during Holy Week anyhow. To the usual busy-ness of daily living is added the endless detail of Easter preparation. Schools call their spring vacation an "Easter Holiday" and turn the youngsters loose at a time when most social activity is inappropriate. I often marvel that Jerry is able to give his people anything when his own home is in such a state of tohu-bohu.

THIS YEAR the whole situation was complicated by Mark's developing the mumps. He was only really sick for two days but the doctor wanted him to stay in bed for a while longer. Good advice—but not too easy on the rest of the family. Mark has as many resources as most 16-year-olds. He likes to read. He has his favorite radio programs. He is continually sorting and resorting his collections of various kinds. All in all, he has enough interests to use up about three-fourths of his energy. The fourth quarter goes into devilment of one kind or another. Joan is the object of most of his pranks but Jerry and I can't avoid the reverberations.

"You should see him," Joan gurgled. She held her sides as she rocked back and forth. "I can't tell you. You'd have to see it with your own eyes."

"Then I guess I'll have to miss it. I really have a few things to do." My annoyance crept into my voice.

"Oh, Mother! Don't be like that! I'll help you. Hope to kiss a pig if I don't. But you must see this. Come on up."

A FALSETTO VOICE from upstairs called out, "My goodness me, my, my! Going to have a visit from the boss-lady. My goodness me, my, my!"

I weakened. "Well, just for a minute. But I really haven't time to fool around with you simpletons."

Joan seized my hand and dragged me upstairs, a most undignified proceeding. Arriving at the door of Mark's room, she dropped my hand and pushed me in ahead of her. "Isn't he beautiful?"

The sight that greeted me was certainly ridiculous enough. Mark, his jaws swollen like twin balloons, was propped up in bed. Joan's Easter hat, a tiny fluff of ribbon and roses, was perched over one eye. The morning newspaper had provided the "makings" for a very elegant set of curls which hung from his ears. His mouth, never very small, was exaggerated with a flaming lipstick smear.

"Hello, girls," he simpered. "Good of you to visit me. Sit down a while and we'll chew the rag." He reached over to

the bedside table for a strip of muslin I had used to bandage his jaws when they were at their worst. "Have a bite."

JOAN WAS OFF again. She doubled over, her arms around her middle, as she repeated his witty words, interspersing them with oh's and ah's of helpless mirth. I looked at her with concern. It wasn't that funny, surely.

"Such a sense of humor," Mark observed. "Always ready to see a joke. What a gift, ah, yes, what a gift."

"Stop it, stop it." She practically howled the words. "I can't stand it another minute. Don't you think he's funny, Mother?"

"He's funny, but I'm worried about you. I can't decide whether you are just wearing your funny-bone on your sleeve or whether you are coming down with something—in this case probably the mumps."

"NO!" The laugher stopped as though I had touched a switch. "Not before Easter! The doctor said it was no use staying away from Mark because I was probably infected by the time we called him, but I wouldn't come down with them for 10 days!"

"That is if you were infected by Mark. But you may have picked them up somewhere else.—Now, cheer up. You have no symptoms except this hysteria and that may be just the instability of adolescence."

"For a mother," said Mark, "you have remarkably few faults. You don't nag. You don't talk down to us. You don't try to act like a sister. But I do hate it when you talk as though we were specimens out of a psychology book."

"Just my misplaced sense of humor, I fear. Don't take it to heart. Come on, Joan. We have work to do."

"Even if I'm sick?"

"You're not sick. You regained your self-control pretty quickly, it seems to me. So come along my lass."

A STARTLED exclamation from the doorway made me turn. Jerry was standing there, open-mouthed. "What," he asked, "is going on here? I thought this was a sickroom, not a circus tent."

I thought Joan would be swept out by the tide again, but she caught my eye and kept within bounds.

"To what do we owe the honor of this visit in the middle of the morning?" Mark asked. "I thought a truly devout minister would be at the church preparing himself to preach this evening."

"That's what this minister would like to be doing. Unfortunately I must officiate at a funeral this morning—and the worst of it is, I don't know whether I am doing my Christian duty at some sacrifice on my part or whether I ought to be kicked from here to the funeral home. Some day I am going to work out a hard and fast rule about these things and stick to it."

" 'The letter killeth,' " I murmured.

"I know. But this business of burying people who have no connection with the church sometimes makes me feel more like an undertaker's assistant than a minister of the gospel. Then just when I decide to stop it entirely, I remember that once or twice in my ministry I have succeeded in reaching someone that way. This is a woman who never came to church but she had met me and liked me so much she wanted me to have her funeral. A back-handed sort of compliment, if ever I heard one."

"But perhaps the whole family will be so—" Mark began, his eyes serious.

This time it was Jerry whose risibilities were sensitive. He roared. "I believe this is hardly the time and place for such a discussion. Suppose we skip it for the present."

Personal Problem Clinic

Race problem

At a recent meeting of business women and homemakers a bird's-eye view of Genesis was given. Our leader cited the incident of Noah and his sons—Genesis 9: 19-29. She emphasized the fact that Ham and his son Canaan were cursed to be servants. She stated that the Negroes are the descendants of Ham, and should serve others.

If I am right in endorsing the solution to the race problem which is advocated in our missionary literature—giving them equal rights—shall I pass by this incident and forget the leader's interpretation, or shall I reopen the question at the next meeting and give my viewpoint?

Nothing is to be gained by argument —especially with anyone who is tradition-bound and closed-minded. Argument will only widen the cleavage. But there is no reason why you should not state your view clearly, calmly, and courteously, citing the authority for your statements. Then drop the matter.

The incident of Genesis 9:19-29 has no bearing on the position of the Negroes or on the race problem in general. The curse was pronounced against Canaan, not against Ham, not by God, but by the drunken Noah as he was coming out of a stupor, apparently in emotion rather than in calm reason. This passage of Scripture is frequently misquoted and badly interpreted.

Statements of the sort to which you refer result from lack of acquaintance with Bible facts, ignorance of scientific findings, and a blind following of tradition. Modern psychology and anthropology find the races inherently equal. While there are wide differences among the people of any one race, due to heredity and experience, any differences among the races themselves are the outcomes of environment and opportunity. A Christian attitude requires us to look upon all peoples as the children of God and as our brethren.

Getting settled

How can a wife best help her husband to be a success? Robert is never satisfied, and moves around from one job to another. He has been talking about going into business for himself, but in order to finance it we'd have to sell a property which is now bringing an income.

He doesn't know what to do, and neither do I.

There is no job that is all roses. The most attractive positions carry with them some annoying headaches—conditions, people, rules, regulations, restrictions, and hindrances. But each one must make the best of his situation, unless he can relocate and thus come into more favorable conditions. Does your husband realize this?

I'd hesitate to dispose of the property which is yielding an income. If your husband were more settled and had a history of successful enterprises, you could take the risk. But if you sell the property and secure a business location, how long will he be satisfied?

It's probably better to keep the property, and for Robert to search for the best and most satisfying position he can secure, settle down to it, and determine to make the best of it, despite all annoyances. Perhaps one of the better employment agencies in your city can help him. It may be, too, that some man whom Robert admires and trusts could talk to him, enable him to see the better course, and help him to launch himself into it.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Phila. 7, Pa.

What Lutherans Preach in Lent

This Holy Venture. Ed. H. Torrey Walker. Muhlenberg Press. Philadelphia. 224 pages. $2.50.

A well-known clergyman was once asked by an enthusiastic hearer if he might have the privilege of printing the sermon to which he had just listened. "Yes," answered the preacher, "provided you print the thunder also."

The thunder and lightning, the light in the eye of the preacher, the music of his voice, the earnestness of his soul—these things cannot be reduced to print. Nevertheless, even cold type can disclose thought and reveal truth. Here, in the eighth annual volume of Lutheran Lenten Sermons, is clear evidence of sound evangelical thinking, for the most part unadorned. Based on the Scriptural texts selected for the high days from Septuagesima to Easter, 22 ministers of the United Lutheran Church have produced sermons which encourage us to make—with Christ—a "holy venture." Readers will be challenged to risk it.

This is not a collection of best sermons by well-known preachers. Its theme is not denominationally distinctive. Here, rather, is a compound witness to the basic truths of the Christian faith—in practice as well as faith; in the heart as well as the mind.

"Something new has been added" by way of material for the Wednesday evenings in Lent. Something old has been retained—the satisfaction of knowing that the Gospel is still being preached.

Clergymen whose sermons are included in the volume are: O. Garfield Beckstrand, Robert R. Belter, B. A. Bjarnason, Voigt R. Cromer, J. Frank Davis, Reginald W. Deitz, Theodore Erdmann, John H. Fray, Fred W. Kern, Edwin H. Knudten, Robert L. Lang, F. P. Madsen, William O. Moyer, Carl C. Rasmussen, F. Eppling Reinartz, Charles H. Reinbrecht, John Schmieder, Carl R. Simon, Paul E. Scherer, Leeland C. Soker, Elmer P. Truchses, Edward R. Wicklund. Most of these writers have not been included in previous volumes of this series of Lenten books. They are from all sections of the United States and Canada and one is a missionary in China.

Philadelphia ROBERT D. HERSHEY

Clear Thinking About Death

The Christian Hope of Immortality. By A. E. Taylor. Macmillan. 112 pages. $2.

There is a Chinese proverb that advises the wise man not to look overly much at two things—the sun or death. To gaze at the one produces blindness. Morbid preoccupation with the other brings despair. Most people seem content to follow this counsel, taking life "one world at a time."

In *The Christian Hope of Immortality* the late A. E. Taylor is writing for those who cannot take life in such a thoughtless, piecemeal fashion. While the book is not written in a "popular" style to be of much help to the average parishioner in time of bereavement, it would definitely clarify the average pastor's convictions and strengthen his message.

The author believes that the hope of immortality (distinguished from the prospect of mere survival after death) is a rational hope which is confirmed by the Christian revelation. It is also both a gift from God and a task calling for vigilance and prayer. "To be in Heaven, is to be a member of a society of persons who see God, themselves, and each other as all truly are, . . . and love God, themselves and each other with the love of this true insight." Readers will be interested in the interpretation of the puzzling passage "in the resurrection they neither marry nor are given in marriage," and the chapter dealing with the "lost."

This little book, covering a field that has been much neglected in recent Christian

thought, might very well find a place in our post-Easter reading list.

Minneapolis JOHN W. RILLING

Biographies

Great Missionaries in China. By J. Theodore Mueller. Zondervan. 135 pages. $1.50.

The author is a professor in the Concordia Seminary. He has already published biographies of missionaries in the South Sea Islands and in Africa. He rightly admits that there is something more or less arbitrary in the selection of subjects for these sketches. In the selection he has made for this volume—Morrison, Milne, Medhurst, Guetzlaff, Bridgman, Abeel, Hudson Taylor, Griffith John, James Gilmour—he has classed those pioneers that are best known.

Among those not so well known but worthy (as would be many others) he includes Matthew Tyson Yates and John Livingstone Nevius. Sketches are necessarily brief but pointed, full of information and interesting. They seem to have been prepared specially for young people. Their perusal ought to inspire all readers with greater zeal for the work of missions.

Gettysburg, Pa. JOHN ABERLY

The Sin of War

Not by Might. By A. J. Muste. Harper. 227 pages. $2.50.

The recent tragic killing of Mohandas Gandhi, the world's foremost apostle of the principle of nonviolence in our violent world, has thrown a sharp point of light upon the stupidity and futility of violence to achieve its desired result. Truth crushed to earth must rise again, and Gandhi lives more powerfully than ever in the lives of his people and in the heart of the world.

"NOT BY MIGHT, nor by power, but by my spirit, saith the Lord of hosts." This is the title and the theme of the latest volume by America's number one apostle of nonviolence, the national secretary of the Fellowship of Reconciliation, A. J. Muste. He unfolds his theme with a logic so inescapable and with a religious conviction so moving that it should sharpen the mind and strengthen the will of pacifist and nonpacifist alike to find in "Christianity, the way to human decency."

It is the contention of this book that the great apostasy of the Christian Church is its unwillingness to accept the method and the spirit of Christ as adequate or practical for meeting the socio-political crisis of our times. We pay our lip-service to the prince of peace but in times of crisis we play tricks with our best conscience and lapse into moral relativism, pleading the "impossible" demand of the Gospel. All such ways of thinking (and they are brilliantly analyzed here), must at last empty the Gospel of its essential meaning and render it socially valueless. The Church, if it is to justify its unique and saving mission in the world, must declare its business to be always and only "what is right and wrong by God's Absolute Standard, not what is expedient or possible. Men are waiting to have the Church tell them in Christ's name whether making atomic war is right or wrong." It is as simple as that.

But it is no simple or easy way that Muste offers. There is no anemic passivism here, no gentle acquiescence to evil, no romantic illusions about human nature. Even as the method of violence, so the method of nonviolence involves incalculable risk and suffering and seeming utter failure. With this difference, however, that the method of war contains within its very nature the irrevocable promise of destruction, while the way of Christian pacifism holds in its very defeat the promise of incalculable power.

Aside from being a definitive work on Christian pacifism this book offers a profound interpretation of "the Theology of the Cross." It is a great book for Lent and it is full of the promise of Easter. For only at the foot of the Cross can we know the sin of war for what it is—and by the power of that Cross have done with it.

ROBERT F. WEISKOTTEN

Richmond Hill, N. Y.

Across the Desk

There is a good deal of hatred in the world at this Eastertide, more than the Christians and their churches can contemplate with a good conscience. The miracle of Jesus' conquest of death has been proclaimed to humanity more than 1,900 times, and must still be announced and the revealed significance of the resurrection declared.

One may say as a general observation that had the open and empty sepulcher outside the walls of Jerusalem been less a demonstrable and proven fact, the preaching of His victory and His message, "I will come again and receive you unto myself," could not have survived the doubts and antagonisms of 20 centuries. An observer has called this survival of the Church—that is, the survival of the fellowship of believers in the Messiah, or the establishment, maintenance and extension of the Kingdom of God on earth—as ranking second only to the resurrection as the supreme miracle.

An unbiased testimony

It is hard to believe as literally factual, that one died under circumstances which permitted no denial of the reality of his crucifixion under Roman authority and supervision. But the scene at Calvary was eloquently productive of assurance. It was more than a coincidence, it was destiny that a Roman guard should be in charge. The men were without prejudices beyond such as were the natural repugnance of one human being toward taking the life of another. It was a command to which they yielded obedience. They nailed Christ to the cross that had been carried to Golgotha for a fixed purpose. That objective was realized in the manner of a routine at Roman executions. Doubtless the usual report was made to Pilate.

It is admittedly hard to believe that Jesus rose from the grave. Many, and probably every generation of believers from the time when the evangelists wrote the Gospels until now have undertaken to set up some explanation that would make acceptance of such a miracle less contrary to reason and to human experience that death is the end of human existence. For it we know of no substitutes, from it no escape.

The leaders of the Jews who had rejected his Messiahship and feared the people's wrath bribed somebody to report that the body had been stolen. What would then occur they made no attempt to forecast. In later centuries the proposal was spread that some form of hypnosis had been practiced whereby an appearance of death, but not a real demise, had occurred. But proponents of the trance theory are confronted with the problem of setting forth an adequate motive. To what end would be the continuance of his influence with no other support than the story of his vicarious sufferings and his promise of salvation to all who believed?

Whoever is willing to give the Gospel a chance to lead him to accept Jesus as his Saviour may find the truth hard to accept. But he will find it still harder to deny it. There is a form of compulsion in the Gospel by which it acts as the power of God unto salvation. The wisest of men are fascinated by its truths and the most powerful multiply their strength under inspiration. Its

ultimate appeal is to our spiritual being. "The truth is spiritually discerned" and thus lodged in a higher realm than that in which material forces function.

A far-reaching decision

The decision handed down by the Supreme Court of the United States concerning the constitutionality of religious instruction within the time of public school hours and in property under control of public school management will attract such attention as reacts to major "opinions" delivered by the highest judicial authority in America.

The majority opinion, written by Justice Hugo L. Black, held that the religious instruction program in the Champaign, Ill., schools "is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith" and violates the First and Fourteenth Amendments.

Justice Stanley F. Reed, who cast the dissenting opinion in the 8-1 decision, said the mere use of school buildings by a non-sectarian group for religious education ought not be condemned as an establishment of religion.

We have two comments at present, and will continue the discussion later.

The first of these is that it may be a good thing for the families of the United States to be jolted back into consciousness of the fact that it is unnecessary to adjust the program of religious education with that of any other institution of our government. Such direct assistance as might be developed from the course of instruction in operation in Champaign, Ill., is not essential to the maintenance of the Christian religion in our communities or in the nation as a whole. Involvement of the state in Christian education is faulty stewardship. It is equivalent to a confession of failure on the part of congregations and families to give an adequate valuation to their indwelling capacity to propagate the Gospel from one generation to the next. The kingdom of God is not of this world, but is a spiritual regime. There is competence accruing from its gifts of grace to acquire, apply, and transmit its principles and promises from one generation to the next.

The fact is that the congregations and households at least in the portion of the church with which we are familiar, might be charged with that misdemeanor so fatal to progress in the areas of human endeavor which is slangily called "passing the buck." If this decision restores instruction to the parties for whom it is a responsibility, it will be a blessing, and not in disguise.

Speaking with reference to education in religion as it is sought in the United Lutheran Church in America, one recalls that for the first 300 years of the Christian era, the individuals and groups of believers in Christ and his Gospel not only got along lacking the protection of the state, but they survived persecution by the "powers that be." And directly within our denomination, is the experience of Luther and his catechisms that this resume of doctrine was used in homes and churches. Thereby a reformation was accomplished.

Secondly, and with reference to the woman who sponsored the suit on which the Supreme Court rendered a decision, it is said of her that she is openly and avowedly an atheist. Even so, no one is threatening her liberty. It is reported that she has children, but they need not attend classes in religious education. So far as we have seen, no compulsion—but emphatically the opposite—is written into the basic principles of community instruction in religion.

—NATHAN R. MELHORN

LETTERS TO THE EDITOR

Safeguard students

SIR:

I am pained and surprised to note President Hoh's objection to an Inter-Lutheran Seminary on the ground that our seminary students should contact and "think through" their faith and convictions by sitting at the feet of teachers who hold positions different from our own. Such reasoning assumes that our teaching may be wrong.

The so-called great thinkers in big universities who too often think wrong have robbed thousands of Christian students of their orthodox faith. Why expose our seminary students to these rationalistic, humanistic teachers?

It is reported that one of our brilliant young seminary professors who studied in Germany gave a lecture recently contending that the Marxian philosophy had distinct Christian elements in it. That is what "thinking through" did to him.

Since Christians can no longer be thrown to the lions or burned at the stake, the devil's favorite and most effective method is to inject in the mind the demon of doubt, "Yea, hath God said?"

W. H. SHEPFER

Liberian Christians are being trained as teachers, nurses, pastors in the training institute

Training School for Leaders is Making Progress in Liberia

By MARTIN RUCCIUS

MONROVIA, LIBERIA—Before very long we shall have completed two years' operation of our Lutheran Training Institute at this mission. Already the results are abundant, and we have reason to believe they will be increasingly abundant in the future.

AFRICA

The Training Institute opened April 13, 1946. It offered a theological course and a Christian workers' course. Two well-qualified evangelists, who previously had their first two years of theological study under private tutorship of several missionaries, were enrolled for their final year in theology. They completed the course and have since been ordained. They are Pastors Joseph Diggs and Ezra Keller.

The Christian workers' department offered a Christian leadership course of one year for those who would be evangelists, Bible women, teachers, and nurses. Ten young men and women received this training and most are now in the work of the church.

In 1947, LTI revised its program so as to give better and more thorough training. A three-year theological course, similar to theological education in America, is being given. The courses have been adapted to meet the needs and conditions of the church in Africa.

The Christian workers' course has been expanded to two years. The first year is a general course on leadership training, which all students take. The second year is a specialized course, preparing the students for the particular Christian work they plan to enter. There are specialization courses in evangelism for evangelists and Bible women; course in teaching for teachers; and courses in nurs-

ing for nurses and medical assistants. The last group completes its nurses' training in the Nurses' Training School.

A third department was added to LTI last year, the high school. This is a combination of the regular academic high school course and the Christian workers' course. The subjects have been so arranged that both courses can be offered with no loss to either department. At the beginning only the first year of high school is offered, but an additional year will be added each year until all four are taught.

There are 20 students enrolled in LTI this year. One is studying theology; five will be evangelists; two Bible women; one teacher; and 11 nurses or medical assistants. Among these, 11 are taking advantage of the high school course.

We anticipate an additional 20 students each year. This soon adds up and within the next few years the number of trained Christian workers in the mission will greatly increase. We need many.

Future is Bright at Chicago Seminary, Predicts New President

By Glenn G. Gilbert

Illinois

Chicago—*"From all appearances, the future of the Chicago Seminary should be bright. With the loyal support of the constituent synods, with the brilliant and young faculty, with many opportunities for practical work in the largest Lutheran center in America, the seminary, through the years, should render distinguished service to the church."* These are the opinions of Dr. Armin G. Weng, recently called as president of the Chicago Lutheran Seminary, Maywood, Ill.

The seminary sees its task as that of functioning in three fields, explains Dr. Weng. First of these is training students for the ministry. Prospects for increased enrollment in the undergraduate division are good.

The second field is that of graduate study. This is a year-round program. Enrollments for the forthcoming summer session are already approaching near-capacity.

The third field of service to the church which the seminary envisions is that of the "School for Christian Service," a training school for lay-workers in full-time service. In the creation of this division, the seminary is fulfilling the directive of the ULC convention at Philadelphia in 1932. The school, which starts its session in the summer, will be on the graduate level, and will provide training for student counselors, missionaries, welfare workers, and parish workers.

On Feb. 1 Dr. C. W. Knudten, pastor of St. Simon's Church, Chicago, became pastor emeritus of that parish. At the same service, over which the Rev. R. R. Belter, president of the Wartburg Synod, presided, the Rev. Walter E. Wittman, grandson of Dr. Knudten and until recently assistant pastor at St. Simon's, was installed as pastor.

Dr. Knudten has served the St. Simon's parish over 55 years, since the time he came to Chicago from Amrum, Germany. At that time the church was a mission congregation with 12 families on the membership roll. It now has about 500 families. During the 55 years of his ministry, Dr. Knudten has performed 2,957 baptisms, 1,615 weddings, 2,032 funerals, 2,051 confirmations.

Two hundred persons attended the first service of the most recently projected congregation among National Lutheran Council churches in the Chicago area. Grace Church, La Grange, Dr. O. V. Anderson pastor, a congregation of the Augustana Synod, is sponsoring the development in Downers Grove, a suburb near La Grange and west of Chicago.

"Tips for Tops" was the name given a rally for presidents, vice presidents, and advisors of the Chicago District Luther Leagues. The rally was held Feb. 22 at Grace Church, Chicago, the Rev. H. G. Twietmeyer pastor. Miss Ruth Greve, president of the state League, spoke on the overall picture of the work and service of the Luther League.

Reformation Church — Soon to be built

A DRAMATIC STORY of a church that "came back" is to be found in the announcement that on Feb. 22, Reformation congregation, Chicago, the Rev. John M. Spaid pastor, broke ground for the erection of a $98,000 church structure.

Reformation Church, organized in 1917, had run into difficulties so severe that by 1937 serious thought was given to the idea of discontinuing work in that community. In an attempt to make one more try, the Board of American Missions in that year called Pastor Spaid to serve the congregation. In 10 years that have elapsed, the congregation has paid its debt, purchased its parsonage, and inaugurated a building fund program that has raised $50,000 toward construction of a new building.

Dr. Arthur M. Knudsen, divisional secretary of the Board of American Missions, was the speaker at the ground-breaking service. The proposed program will include the construction of a new church building, a carillon tower, and remodeling of the present building as a parsonage and school. The church building, of belden stone-gray brick and Indiana limestone, will provide seating for 250 persons, with overflow accommodations for 100 more.

It is expected that the project will be completed by November. Financing on the structure is being arranged by the Board of American Missions.

LUTHERAN CHARITIES of Chicago, a federation of 25 Lutheran welfare agencies, signalized the completion of a successful year at its annual meeting on Feb. 24. Luncheon speaker was Dr. Luther E. Woodward, president of the National Lutheran Welfare Conference. Afternoon sectional meetings dealt with problems in the various fields of welfare work.

Lutheran Charities, in addition to handling a much larger case-work schedule than in previous years, has continued to serve its constituent agencies in the areas of referral and budget analysis.

THE SOCIAL MISSION SOCIETY of Illinois—the Rev. Harold Reisch, superintendent—is developing a thoroughgoing program of institutional ministry. Ten hospitals in the Chicago area are now being served in this capacity, and plans are being projected for extension of this service to down-state areas.

FAITH CHURCH, Glen Ellyn, newest of the mission congregations of the Illinois Synod in the Chicago area, recently purchased a parsonage. Financing arrangements were made through the division of church extension of the Board of American Missions.

THE REV. GLENN G. GILBERT submitted his resignation as synodical mission pastor of the Illinois Synod, the resignation becoming effective Feb. 15, and accepted a call to serve as pastor of Faith Church, Glen Ellyn.

ST. ANDREW'S CHURCH, the Rev. Ivan Ross pastor, at its annual congregational meeting adopted plans for a building fund campaign to be culminated at the time of its 25th anniversary in 1949.

Under the leadership of the REV. EDWARD J. BLENKER, pastor for Lutheran students in the Chicago area, a special-interest group among graduate students has been formed at the University of Chicago. This group, including in its membership a former member of the Norwegian underground and the son of a Norwegian bishop, has set itself the task of discussing the implications of the Christian message and its ethical application in the modern world.

Evangelism Program to Increase Church Membership by Pentecost

By Roger G. Imhoff

Kentucky-Tennessee

Louisville—Following up a city-wide interdenominational Evangelism-Teaching Mission program, Louisville Lutherans set to reach out for lapsed members and prospects beginning March 12. Synod pastors are participating in a program led by the Rev. Royal Lesher, director of Evangelism for the United Lutheran Church. This includes instructions and personal calling by evangelism committees of each Louisville congregation.

The program is designed to produce an ingathering of souls by Pentecost. Pastor Lesher was also the speaker for the annual confirmand rally of Louisville Lutherans at Christ Church in near-by Jeffersontown on March 14.

Three Lutheran Student Associations are now functioning in synod on the campuses of the University of Kentucky at Lexington, the University of Louisville, and Vanderbilt University (Nashville). The Nashville organization includes students from Ward-Belmont, Peabody, and Scarrett. The committee on Higher Education plans to extend its work into every school of higher learning in synod which has Lutheran enrollment.

New pastors in synod include Charles Frank at Memorial Church, Nashville, from Sebring, Ohio; Herman V. J. Andres, Hopeful Church, near Florence, Ky., from St. Paris, Ohio; and J. Glenn Boliek, Erlanger, Ky., from Fredericksburg, Va.

The Wittenberg College a cappella choir of 44 voices and five soloists sang "The Seven Last Words of Christ" (Dubois) at Fenner Memorial Church, Louisville, March 7. The program was sponsored by the Wittenberg Women's Guild of metropolitan Louisville, Mrs. A. S. Nicholson, president. General chairman was Mrs. Elijah Sulzer. The Luther and Loyal Leagues of the city gave a reception.

Louisville pastors are studying Fendt's *What Lutherans are Thinking* in monthly sessions under the leadership of Pastor G. D. Busch. The course will continue until autumn.

Notes: Dr. Paul C. Empie presented the need for continued Lutheran World Action at rallies in Newport and Louisville in February. . . . Pastor Victor Derrick of First Church, Memphis, taught the course, "The Church Worker and His Work," with 20 scholars successfully completing the requirements for certificate.

Pastor Roger G. Imhoff spoke on "Problems of Modern Society" during Religious Emphasis Week at the University of Louisville. . . . Dr. Franklin Clark Fry will represent the ULCA at synod at Memorial Church, Louisville, April 27-28. . . . The third annual synod Summer School, headed by Pastor Edwin Detmer, committee chairman, is set for early in August. . . . Stephen Paul, fourth son of Pastor and Mrs. Imhoff, was born Feb. 6.

Louisville Churches Sponsor Crime Prevention Group

By Religious News Service

Louisville, Ky.—A girl in Criminal Court whipped out a pistol and aimed at Officer Joe Martin. She pulled the trigger, and when the gun failed to go off, exclaimed: "I won't miss the next time."

Charles E. Keller, a Louisville attorney, told the American Business Club here that she—and thousands of other criminals—must be rehabilitated.

The girl got a two-year sentence and Keller asked the businessmen: "Are we going to wait two years for her to shoot Joe Martin before we try to readjust and rehabilitate that girl for society?"

"The job cannot be left to our institutions alone," he continued. "Here is a job for the Church. Church congregations have something to do besides congregate.

"The Protestant churches of Louisville

have been working for seven years on a policy of active study and assistance to public institutions, trying to give them an aim in civic life."

Keller referred to the Committee on Institutions of the Louisville Council of Churches. The committee is continuing a study of public institutions and social welfare conditions.

Keller said his group originally faced two objections to the policy of co-operation with public officials. Some thought the group would be embroiled in politics, "but we have co-operated with Republicans and Democrats alike."

Others said, "You can't accomplish anything without the whip of public criticism," the attorney commented. And he went on to say the success of this approach can be measured by "what we have done, what our public officials say about us, and the unsolicited national publicity of press services and magazines."

Keller compared objectives of the churchmen to those of a police Crime Prevention Bureau.

"If the Police Department recovers your watch after it is stolen, that is spectacular; it makes the headlines. But if the Crime Prevention Division prevents your watch from being stolen it gets no public acclaim but it is worth just as much to you," Keller said.

Easter Program for the Shut-in

People who can't come to the Easter services at Augsburg Church, Baltimore, will have the services brought to them. An Easter program for shut-ins is being prepared by the church school under the direction of its superintendent, Horace D. Flickenger, and its director of audio-visual education, J. William Ermer, Jr. Successful ventures in this type of ministry were made in Augsburg Church at Christmas and during Lent.

A slide projector and wire recorder are used to bring the program to those physically unable to attend services. Sometimes the screen is set up on an agle to be visible to patients confined to their beds.

No After-Easter Relaxation is Scheduled for Maryland Churches

By Wilson P. Ard

Hagerstown—The day after Easter will not begin a period of relaxation for churches of Washington County, Maryland.

Maryland

An intensive effort to stimulate the people of this area will take place from Easter to Pentecost. Community services will be held each Thursday night.

Notable guest preachers for these services include Dr. Oscar F. Blackwelder of the Church of the Reformation, Washington, D. C., Bishop Noble Powell of the Maryland diocese of the Episcopal Church, and Dr. Peter Marshall, Presbyterian pastor in Washington and chaplain of the U.S. Senate.

To raise money for European relief, a giant auction sale will be held on the fairgrounds, Hagerstown, April 8. The goal of the sale, which is a project of the Protestant, Roman Catholic and Jewish faiths of Washington County, is set at $25,000. Furniture, antiques, livestock, farm implements, hardware, feed, clothing, canned goods, vegetables are being solicited for the auction. All proceeds go to Church World Service.

The Rev. Justus H. Liesmann, Frostburg Parish, has accepted a call to become pastor of All Saints' Church, Baltimore.

Sunday evening fellowship suppers are given once each month for all the young people of Trinity Church, Hagerstown. Following the social hour comes a devotional period with a topic and discussion.

The Rev. Raymond L. Markley, Trinity Church, Greencastle, Pa., has accepted a call to the Myersville Parish.

"The King of Kings," sound motion picture, has been booked solid for six weeks in the churches of Washington County. The film is made available to the churches free of charge through the courtesy of the Council of Christian Laymen.

Dr. John Gardner, Jr., pastor of First

Presbyterian Church, Baltimore, addressed the Inter-Church Men's dinner at Westminster, Md., Feb. 9 on "The Church and International Relief."

The Rev. Edward P. Heinze, pastor of St. Mark's, Hagerstown, reports $18,000 pledged to "The Greater St. Mark's Building Fund." The amount represents pledges from 139 members and organizations. The goal set is $30,000 in three years. "Investing in Leadership" was the subject presented by Martin A. McGrory, Washington, at the charter night meeting of St. Mark's Brotherhood.

The Rural Church Institute, held at Columbus, Ohio, was attended by Pastor Willis R. Brenneman, Salem Parish.

A member of St. Paul's, Funkstown, the Rev. Raymond M. Miller pastor, has contributed a veil, pall, burse, chalice, paten, ciborium and other vessels to be used in the administration of the Holy Sacrament.

Pastors in this area are busily engaged in promoting "Double Power" in giving as a means toward attaining the 200 per cent benevolence in 1948.

CAMPUS

Eggs and Elizabeth

Students of Midland College, Fremont, Nebr., will probably frame a letter they received recently from Buckingham Palace. It reads, "Princess Elizabeth received the box of eggs which you so kindly sent Her Royal Highness as a Wedding Present, and desires to thank you for your thoughtfulness and for your good wishes." The letter came in response to a gift of a box of Fremont eggs sent to England by air.

"And great was the fall of it . . ."

"The greatest turnover of books in the history of the college," was the comment of Dean Herman Gimmestad when the dust in the library of Midland College had settled. Four thousand books and magazines had crashed to the floor. It started when one section became overbalanced, fell against the next, and sent it and six more down like a row of dominos.

"Guess I should have stayed and held the first shelf up," said Gertrude Nolte, student librarian, who had been on the spot a moment before. "It would have saved me a lot of work."

Miss Dorothy Dysinger, who recently announced her engagement and her retirement as college librarian, viewed the wreckage and sighed, "This would have to happen my last year here—now I'll never be finished by June."

Hartwick trains rural nurses

Hartwick College is one of three schools in New York State engaged in a unique program for training girls for rural nursing. Student nurses receive two years of college study and two years of general clinical training in small community hospitals.

Upon graduation the students will receive the B.S. degree and are eligible to try the state examinations for R.N. The project is designed to attract girls from small-town and rural areas who, after their training, will return to their own communities for nursing service. In the past "the farm daughter has been obliged to migrate to the city for her training, seldom returning to her home community after graduation," explains Miss Edith M. Lacey, director of the Hartwick school of nursing.

Subsistence level raised

The vets at Thiel have a name for it. They call their monthly GI allowance the "subsistence level." The amount will be increased to $75, $105, and $120, respectively, for single students, married students, and students with children. But even this increased subsidy will not be enough, a recent poll shows. The average single student spends $90.30; married, he needs $158.25. Paradoxically, the Thiel poll shows that if he has children his average drops to $147.75. But that is still far above the $120 "subsistence." Vets make up the difference by using savings, working, gifts, cashing bonds, loans. Thirty-five per cent of the veterans' wives work to help balance the family budget.

Freeport Church Takes Initiative For Services in Neighboring Town

By Alfred J. Krahmer

New York

Long Island—For 16 years a "branch Sunday school" was conducted by Christ Church of Freeport in the near-by village of Roosevelt. In a rented building the Freeport congregation provided a staff of a dozen teachers and officers for a group of pupils which now numbers 125.

Three years ago Christ Church bought a two-story building on a corner lot near the center of Roosevelt. This community is now a rapidly growing town of 10,000 population.

Last month Christ Church called an assistant pastor, the Rev. Frank W. Wagner, who was ordained by the New York Synod on Jan. 29. On Feb. 8 church services were begun in Roosevelt, under the direction of Pastor David G. Jaxheimer and Assistant Pastor Wagner of Christ Church. There were 49 adults present, plus 33 children. All children of the school who are nine years or older attend the Sunday chapel service, held at 9 A. M.

The entire support of the venture in Roosevelt is underwritten by the Freeport congregation, which is prepared to make whatever adjustments in services and administration may be necessary as the work progresses.

Pastor Heinrich Falk, of St. Mark's Church, Frankfurt-am-Main, Germany, spoke at a Queens Lutheran World Action rally at St. James' Church, Ozone Park, Feb. 27. Acknowledging all that Lutheran World Action had done for the German church and people, Pastor Falk pled for continuance of generous help. "Don't get tired," he begged.

He told of how much gifts from America had meant, not only physically but spiritually. In a world in which utter selfishness seems the only means of survival, it brings a new spirit to the weary to know that unselfishness still exists.

Dr. Carl J. Spilman, pastor of St. Paul's Church, Richmond Hill (S.Mo.), was reelected president of the Board of Lutheran Charities, Queens intersynodical social missions agency. Others elected were: Ernest F. W. Wildermuth, attorney and member of Grace, Forest Hills, executive vice president; Pastor Joseph Flotten, Resurrection, St. Albans, vice president; Pastor C. S. Kulow, Redeemer, St. Albans (S.Mo.), secretary; Pastor Austin Bosch, Trinity, Maspeth, financial secretary; George Niemann, Messiah, Flushing, treasurer; Edward Von Sothen, Grace, Jamaica (S.Mo.); and the Hon. Gustave W. Wieboldt, St. Luke's, Woodhaven, members of the executive committee.

The Rev. Arnold Dahlquist, of St. Mark's Church, Jamaica, has a good memory. Robert Valenzula has not. Valenzula appeared at the study of St. Mark's Church on a Friday and told such a convincing story about needing money to fly home to his mother's funeral in Texas, that Dahlquist gave him some.

The next morning Valenzula appeared at the Dahlquist home with the same story. He didn't recognize his victim of the day before, but Pastor Dahlquist's memory was better. The police were summoned and the caller arrested. When he appeared for trial, five other Queens ministers testified that the same story had been used on them.

The Rev. Edmund A. Steimle, student pastor for Greater Boston, was the preacher at the annual Pre-Lenten Communion and Retreat of the Long Island Conference on Feb. 2 at Good Shepherd Church, Bayside West. Dr. Charles B. Foelsch, pastor of Holy Trinity Church, Manhattan, spoke on "Lenten Preaching" at the afternoon session.

Twenty-one Queens pastors and their wives attended the ladies' night dinner of

the Queens Lutheran Pastoral Association at St. Barnabas, Howard Beach, on Jan. 29. The new officers of this association are Pastor J. Earl Endres, president; Pastor William Sipes, vice president; and Pastor J. Victor Benson, secretary-treasurer.

One hundred sixty-eight young people attended the Lenten rally of the Long Island District Luther League at Prince of Peace Church, St. Albans, Feb. 29. Pastor J. Victor Benson, district adviser, preached the sermon, urging his young hearers to "look within, look up, and look out."

The Long Island District will sponsor a Leadership Training School at Holy Trinity, Hollis, six Wednesday evenings, April 7 through May 12. There will be two instruction periods. During the first, three courses will be offered, "The Youth Program in the Local Church," "How to Improve Your Church School," and "The Doctrines of the Church Framed in Divine Liturgy."

In the second hour, six leaders of the church will conduct discussions. The schedule calls for Dr. Clarence C. Stoughton on April 7 on "The United Lutheran Church," Home Missions Superintendent Eugene Kreider April 14 on "The New York Synod," Pastor Herman Gilbert April 21 on "Foreign Missions," Dr. Paul A. Kirsch on "American Missions" April 28, Dr. C. Franklin Koch May 5 on "Social Missions," Dr. Paul C. Empie May 12 on "Lutheran World Action."

Redeemer Church, Queens Village, dedicated 21 stained glass windows at a recent service. Also added to this church were 26 oak pews, a set of chimes, and a carpet.

The Rev. Ivan L. Sterner was installed as pastor of Holy Trinity Church, Hollis, Feb. 8. Seventy-five members of Pastor Sterner's former congregation in Dumont attended the service. Dr. Frederick R. Knubel, synod president, preached the sermon.

On the same day the Rev. John Rohrbaugh was installed as assistant pastor of

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Covenant Church, Ridgewood. The Rev. William Haegert will be installed as pastor of St. John's Church, Lindenhurst, on April fourth.

Dr. Theodore O. Posselt began his pastorate at St. Peter's, Greenport, and Advent, Mattituck, on March 1. . . . The Rev. John Dries, president of the New England Conference, has accepted a call to Christ Church, Wantagh, and Holy Trinity, Wyandanch, effective April 4.

The Rev. Dorr Crounse left Ascension Church, Franklin Square, after a pastorate of 17 years to become associate pastor of Glenwood Church, Toledo, Ohio, on Feb. 1. . . . The Rev. Edwin H. Lehr has resigned as pastor of St. Thomas, Jamaica, to accept a call to Redeemer, Scarsdale, effective April 15. Pastor Lehr had served St. Thomas 14 years. . . . The Rev. Robert Peterson has resigned the pastorate of Good Shepherd Church, Bayside West, effective April 1, to enter the employ of the Presbyterian Ministers' Fund.

The Rev. Alfred J. Krahmer, president of the Long Island Conference, and Long Island correspondent for THE LUTHERAN, has announced his resignation as pastor of Grace Church, Forest Hills, effective Sept. 1. He has accepted a call from Wagner College to act as director of public relations and alumni secretary.

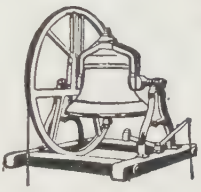
PERSONS

Dr. Herman S. Keiter Honored

Dr. Herman S. Keiter, member of the faculty at Hartwick College, Oneonta, has recently been honored for his humanitarian work in Finland by the presentation of a medal and certificate of thanks from Gustaf Mannerheim, the Marshal and President of the Republic of Finland.

The certificate reads: *"In the name of my country, I, Gustaf Mannerheim, Marshal of Finland and President of the Republic of Finland, thank you, Professor Herman S. Keiter, for the noble work in the service of charity, and offer you an expression of gratitude of our people."*

The doctor spent nine months in Finland administering relief.



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1948 World Action Quotas Already Overpaid by Two Congregations

By Edward G. Schmickel

Pennsylvania

Allentown—First congregation in this vicinity to reach its 1948 goal for Lutheran World Action is St. John's Church in Allentown. The amount of $2,439 has already been overpaid by $17, announces the pastor, Dr. Willam C. Schaeffer.

Second Lehigh County congregation to exceed its goal is Holy Trinity Church, Catasauqua. The $475 quota was met, and $52 in addition, says the Rev. Charles A. Mathias.

Dr. L. Grady Cooper, home on furlough from the United Lutheran mission in China, was the speaker at the recent convention of the Women's Missionary Society of the Allentown Conference. The sessions were in St. John's Windish Church, Bethlehem. A mission study period was conducted by Mrs. P. G. Beer, Ministerium of Pennsylvania WMS mission study secretary.

The Rev. Henry W. Snyder, Jr., who began his pastorate at Holy Trinity Church, Bethlehem, on Oct. 16, 1947, will be installed April 4. Participants will be the pastor's father, Dr. Henry W. Snyder of Washington, D. C.; the supply pastor, Dr. Russell W. Stine; and president of the conference, the Rev. Warren C. Heinly.

Pastor Snyder came to Bethlehem from the Church of the Advent, New York City, and had been the Manhattan correspondent for The Lutheran.

First Hungarian Church, Bethlehem, the Rev. John Ormay pastor, recently dedicated a new two-manual pipe organ, lectern, lanterns, choir stalls, and altar vases. The act of dedication was performed by Dr. Earl S. Erb, secretary of the synod. Mr. Henry Hensinger of Salem Church, Bethlehem, was the guest organist.

Anniversaries: St. Peter's Church, Bethlehem, Dr. Corson C. Snyder pastor, recently celebrated the 10th anniversary of the present pastorate. The congregation is planning to dedicate a three-manual pipe organ in the near future. . . . The 25th anniversary of the present pastorate was celebrated by Zion Church, Northampton, the Rev. Arthur S. Deibert pastor. Speakers were the Rev. Webster K. Reinert, superintendent of the Lutheran Home, Topton, Pa., of which Pastor Deibert is a trustee, and the president of the conference, the Rev. Warren C. Heinly. . . . St. Paul's Church, Fountain Hill, recently celebrated the 10th anniversary of the pastorate of the Rev. D. L. Steinhauer.

St. James' Church, Allentown, the Rev. Raymond J. Heckman pastor, celebrated

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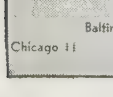
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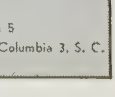
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the 35th anniversary of the congregation Feb. 29-March 7. At the services special offerings for apportionment and Lutheran World Action were received. The speakers were former pastors, the Rev. Charles Krauth Fegley, organizer of the congregation, and Dr. F. C. Wunder, and sons of the congregation, the Rev. Samuel K. Kistler and the Rev. William Stebbins, and the president of conference, the Rev. Warren C. Heinly.

GOOD SHEPHERD CHURCH, Easton, at the 25th anniversary of the present pastorate presented their pastor, the Rev. Charles S. Rahn, with a purse of $1,050.

FORKS CHURCH, Forks Township, the Rev. Allen R. Snyder pastor, recently dedicated a set of tower chimes, amplification system, and a completely renovated organ. The Allentown Conference will meet at Forks Church April 7-8.

Schuylkill County Church Reaches 295 Per Cent of Apportionment

By A. E. POLCRACK

Pennsylvania

POTTSVILLE—Final reports for 1947 indicate that the Pottsville Conference has again exceeded its stewardship goals. Apportionment figures reveal that 43 of the 50 congregations have paid or overpaid their apportionment, with the other seven congregations making returns ranging from 32 to 78 per cent.

Conference leader again is St. John's Church, Leck Kill, Pastor Fred S. Blank, with 295 per cent. The total for the conference is $46,105.55, or 106.4 per cent of the $43,305 goal.

The Leck Kill congregation has been the pace-setter also for Lutheran World Action, with payment of 225 per cent of the 1946-47 minimum goal. In this department the conference has also passed the 100 per cent mark. Conference totals indicate 100.4 per cent of the $67,942 minimum goal was paid by the end of 1947, with 21 congregations paying more than 100 per cent, 18 reaching the minimum goal, and 11 short of the goal.

Groundwork for the 1948 LWA appeal was laid at the February meeting of the Pottsville Conference Pastoral Association. LWA Director Frank W. Brown spoke to the pastors' meeting in St. Paul's Church, Port Carbon. At the same meeting pastors were given a preview of the LWA film, "March of Faith," by conference director Robert M. Heiberger, Shenandoah.

ULCA PRESIDENT Franklin Clark Fry was the speaker at the first of the 1948 pre-Lenten preaching services sponsored by the Pottsville Ministerial Association and the YMCA. Dr. Fry spoke to a capacity audience in the First Methodist Church. Appearing with Dr. Fry were Dr. E. W. Weber and the choir of Trinity Church, Pottsville, and Pastor William Schwartz of the English Lutheran Church, Pottsville.

The Rev. Robert C. Davis was installed as associate pastor of Trinity Church, Pottsville, on Jan. 25, with the secretary of synod, Dr. Earl S. Erb, in charge of the

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service. Pastor Davis comes to Pottsville after serving pastorates in Essington, Pa., and Ocean City, N. J.

AUDIO-VISUAL education continues to make rapid advancement, with a number of churches having purchased equipment recently, among them Trinity, Pottsville; St. Paul's, Port Carbon; St. John's, Pine Grove; St. Paul's, Orwigsburg; Zion, Tamaqua; Zion, Frackville. The Brotherhood of St. Paul's Church, Port Carbon, has installed a permanent screen in the Sunday school room and is now preparing to construct a soundproof and fireproof projection room.

A large audience attended the annual interracial service in Trinity Church, Pottsville, to hear a forceful address by Dr. William Spottswood, pastor of one of the largest Negro congregations in the country, Zion's A.M.E. Church, Washington, D. C.

Churches in the Pottsville area holding special Lenten services for children of school age include Trinity, Pottsville; English, Pottsville; and St. Paul's, Port Carbon. Religious films, slides, pictures and other aids prove effective in attracting not only the children, but also many adults, to these services, held on Friday afternoons immediately after the close of school.

Every home in the parish of St. Paul's Church, Middleport, will receive the official church paper, THE LUTHERAN, following action by the council.

PASTORS E. W. WEBER, R. C. Davis, Pottsville, and A. E. Polcrack, Port Carbon, attended the radio school for ministers held recently in Pottsville. Sponsored by Station WPPA, the school was attended by pastors of all denominations. This station provides a 30-minute period, five mornings a week, for religious broadcasts, with all pastors of the county participating.

Station WPAM and WPAM-FM, also in Pottsville, provides two 15-minute periods six days a week for programs by pastors of Pottsville and vicinity, as well as a number of religious programs each Sunday. Trinity Church, Pottsville, is currently broadcasting its morning service from 11 A. M. to noon, with the choir presenting a half-hour of sacred music each Sunday afternoon. St. Paul's, Port Carbon, will present similar broadcasts beginning with the first Sunday in May.

A NEW SITE is being purchased by St. John's congregation, in Pine Grove, for construction of a $100,000 church building. The site is a block from that of the present century-old church. A building fund of $45,000 has been accumulated, reports the pastor, the Rev. Lester Utz.

In Jacob's congregation, included in Pastor Utz' charge, an electric organ was dedicated at a recent service. Altar furnishings given in memory of a soldier of World War II, Harold S. Schneck, were presented. A third congregation in the parish, Outwood Church, received altar furnishings as memorials to Dr. Harry S. Dollman, former pastor, and Leonard Behney, a soldier in the recent war.

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Arab Will Explain Palestine to Adams County Missionary Societies

By Paul Levi Foulk

York—Suad Nucho, Christian Arab student at Gettysburg Seminary, will speak on Palestine at the missionary conference of the Adams District, April 13. Sessions will be in Christ Church, Gettysburg, Dr. Dwight Putman pastor.

Pennsylvania

Miss Marion Potts will speak regarding Japan, where she has been a missionary. An address on "The Christian Church in Europe Tomorrow" will be made by Dr. Stewart W. Herman. Mrs. C. S. Simonton, president of the society, will present the "Triennial Emphasis."

The East Berlin-Abbottstown Parish, the Rev. Snyder Alleman pastor, now has two members of the Lutheran Laymen's Movement—W. W. Eisenhart and G. E. Gentzler.

The New Freedom Parish, the Rev. M. E. Smith pastor, reports giving 99.6 per cent of all contributions for benevolence. This rural parish had total contributions of $15,566 for 1947. . . . Total benevolence for the Jefferson parish, Dr. K. S. Ehrhart pastor, for 1947 was $13,117.

Lutheran World Action is receiving attention of most pastors and congregations during Lent. The Rev. George H. Berkheimer, Adams District president, announces a World Action meeting in the Church of the Abiding Presence, Gettysburg, for April 19, 7.30 p. m.

Dr. John Aberly will entertain the members of his college class, '88, at a dinner in his Gettysburg home May 29.

Twenty-one Gettysburg graduates received their diplomas from Dr. H. W. A. Hanson Jan. 27 at special services.

Dr. Joseph Sittler, Jr., presented the Knubel-Miller lectures—third series—at Gettysburg Seminary March 8-9, to enthusiastic listeners. The program was arranged by the committee of synod—Pastors Harold Dunkelberger, Paul H. Smith, and Ralph C. Robinson.

"One of the many reasons for the present divorce rate is the 'romantic marriage' which rests upon nothing but sexual attachment and is unable to weather the storms and stresses of life." —Reinhold Niebuhr

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All of the factors—material, physical, and spiritual—that make for happy and successful married life are discussed fully and frankly, with religious insight. This is a book for parents, pastors, teachers, and friends to put in the hands of all young couples who are "going steady." It is the "best thing of its kind," says Dr. Daniel Poling, "for all those who are contemplating marriage." $1.50

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A LARGE CONGREGATION at St. James' Church, Gettysburg, Dr. R. R. Gresh pastor, witnessed the ordination of Ross Forney and James M. Singer, recent graduates of the Gettysburg Seminary, Feb. 28. Dr. M. R. Hamsher delivered the sermon. Dr. Joseph D. Krout and Dr. Gresh assisted in the service. Pastor Forney is called to St. Stephen's, Baltimore. Pastor Singer will become assistant pastor of Luther Place Memorial, Washington.

MISS EDITH EYKAMP, missionary to India for the past 20 years, spoke in Grace Church, York, in February. In 1947 Miss Eykamp was decorated by Ambassador Lord Inverchapel with the Kaiser-i-Hind medal for those who have rendered conspicuous humanitarian service to India.

ELMER R. FINK, Zion View, was named chairman of the building fund committee to raise $30,000 during 1948 for an addition to the present church structure in 1950.. The Rev. Emmanuel J. Hoover is pastor..

At a service in Christ Church, Dallastown, the Rev. S. L. Hench pastor, Scout William Flinchbaugh was presented with the highest award for scouts, the "Pro Deo Et Patria." He is a member of the troop sponsored by the congregation.

DECEASED

Alex Berg

The Rev. Alex Berg, pastor of Christ Church, Trenton, N. J., died on Feb. 24 after a very brief illness.

Funeral services were conducted by Dr. F. R. Knubel, president of the New York Synod; the Rev. Stover Crouthamel and the Rev. Carl Nagele. Interment was in Brooklyn, N. Y., where the Rev. Albert P. Stauderman, president of the New Jersey

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JAMES C. KINARD, President

Conference of the New York Synod, read the committal service.

Pastor Berg was 72 years old. He served the Trenton congregation 30 years.

ULC CALENDAR

APRIL

1. Luncheon, Women's Auxiliary, Philadelphia Seminary. Bellevue-Stratford Hotel, Philadelphia
5- 7. Nebraska Synod. Trinity Church, Sidney
5- 8. Kansas Synod. First Church, Topeka
6- 8. North Carolina Synod. St. John's Church, Salisbury
14-15. Southern Regional Conference, Parish and Church School Board, Charlotte, N. C.
19-22. Texas Synod. First United Church, Dallas
26. Kentucky-Tennessee Brotherhood, Memorial Church, Louisville
27-28. Kentucky-Tennesee Synod, Memorial Church, Louisville
28-29. Parish Workers' Conference, Central Pennsylvania, Ministerium of Pennsylvania, and Maryland synods. Trinity Church, Germantown, Philadelphia

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IN CONCLUSION . . . . . .

THERE WAS a very trustful prediction in a San Francisco paper not long ago. "I believe it is a reasonable estimate," wrote John B. Marshall, "that California's population will pass New York's between 1980 and 1990." Then California will be the "Empire State," says Mr. Marshall, who is chief statistician for his state's planning and research office.

No doubt he has his statistics straight. People are moving west in a tidal wave, a thousand a day into California. What strikes me as queer about his prediction is that anyone can feel reasonably certain about anything in 1990.

Surely no one in Europe today would try to guess about the population of any city 40 years from now. Cities have disappeared almost overnight. Great cities—Berlin, Warsaw—are now nothing much but piles of rubbish.

It is childish to suppose we Americans live within a magic circle and are not involved in the dangers of our present world. We have had wide oceans to protect us but can no longer count on them. I realized this in a personal way last month, leaving Los Angeles by plane quite late at night, seeing the Atlantic Ocean before breakfast. That's the way planes span the lands and seas.

PERHAPS WE CAN understand now that we live always in the shadow of the cross. Calvary does not seem far away. The good world God would like us to have is repeatedly darkened by the blundering, headstrong, selfish sort of people that all of us are at times. For there is in human nature a fierce impulse to destroy. It is dangerously possible that the tides of death may outrace the tides of life. There is no security for snug living anywhere. The more hurriedly we pile up armaments for our defense, the more others will hurry too.

None of us who has open eyes could live these days in anything but gloomy hopelessness if there weren't any Easter. But there is. Some of these Europeans who live in the middle of the most hopeless of all situations seem always calm and brave. It's because they are putting their whole weight on the Gospel of Easter. A man can trust that under any circumstances.

It doesn't mean our cities won't be destroyed if we believe in God, or even that we won't be killed some fine day when the planes are flying high. It means that such things don't really matter. We go ahead doing the best we can do to live as we think God wants us to live. "Not my will but thine be done." If our affairs become really bad, we are ready to say, "Father, into thy hands we commend our spirits." And we shall discover that the limitless resources of life which are in our Father's hands are sufficient for us forever.

ON EASTER MORNING a man can go to church and sing. He hasn't forgotten Good Friday, or any of the world's unending pain. But none of that is final. That's a consequence of us being what we are. Easter is the consequence of God being what he is. If we are committed to his power through the faith our Lord wakens in us, there is no death.

It's a grand thing to be able to walk through a dark and stormy night without fear. A man with ordinary human courage won't last through the night. But a man with Christian faith will last, and will be singing at sunrise.

—ELSON RUFF

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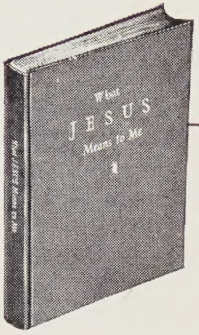

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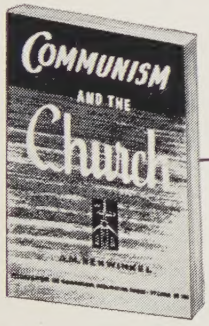

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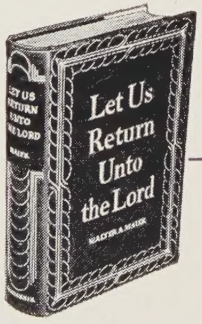

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